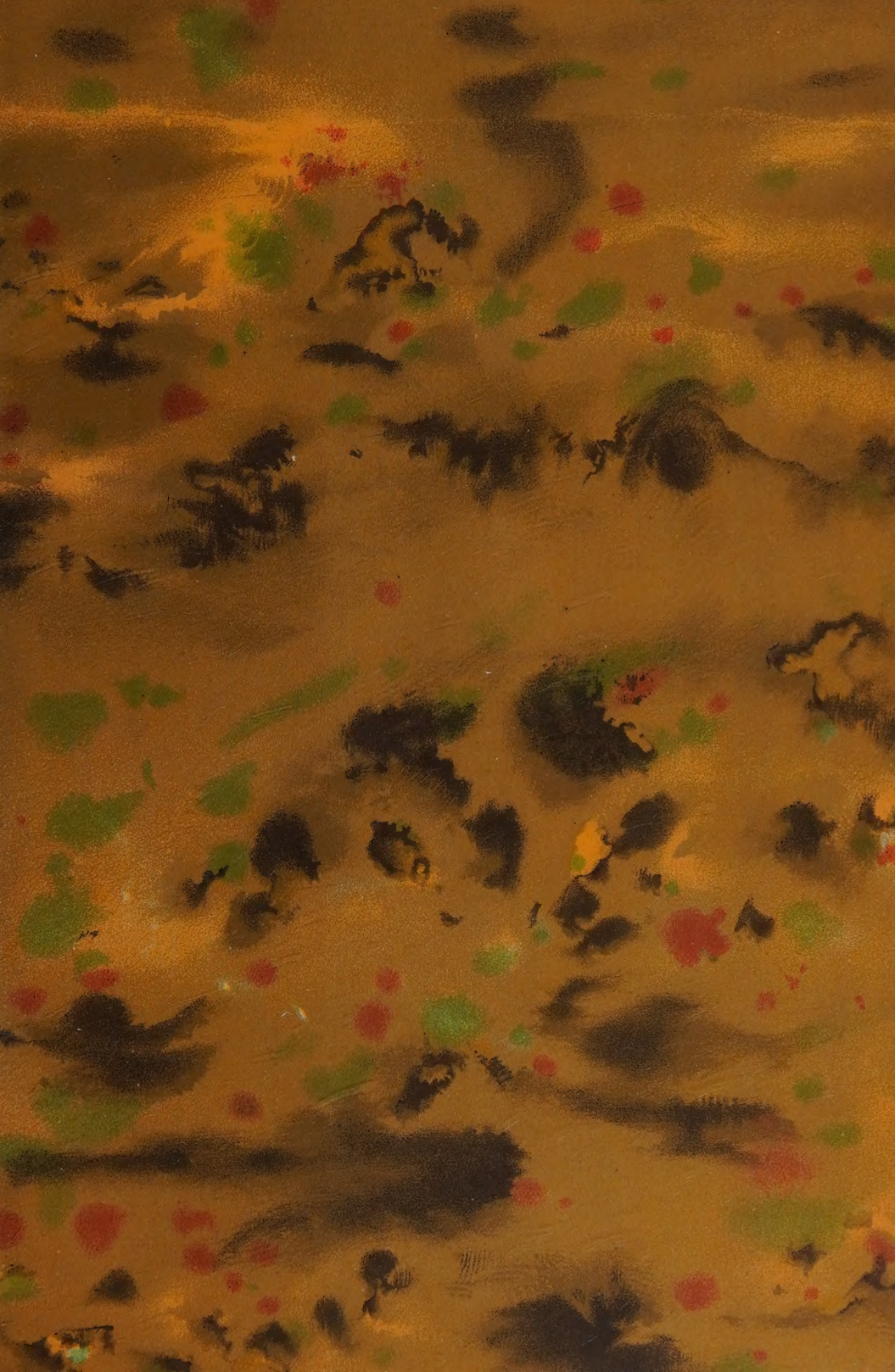

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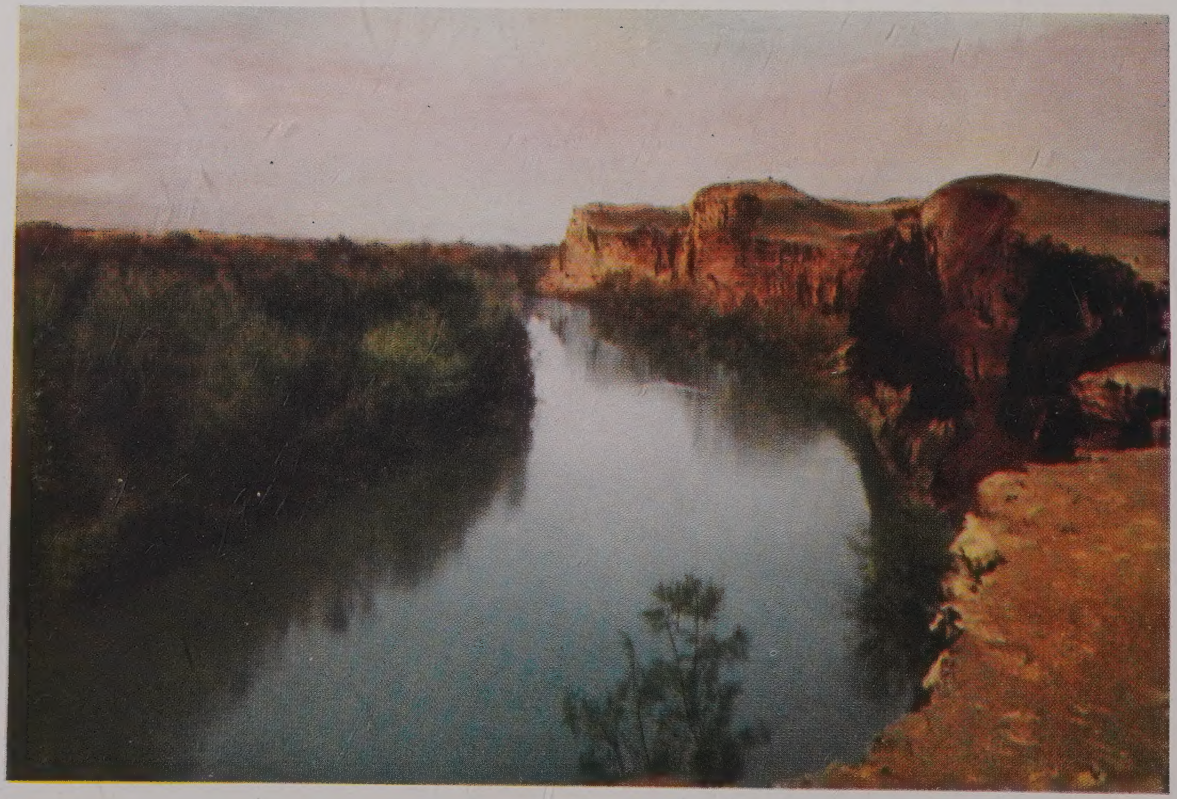

THE JORDAN

The Sacred Pageant of the Ages

By

J. E. HOLLEY

Author "The Voice of the Land", "The Bible Land and Its People", "The Life and Travels of Jesus", "The Bible in Pictures"

Introductions by

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VOLUME I.

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The Value of Religious Education in the Home

BY

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I

The household is the earliest bond between individuals, the keystone of their civilized structures, the nucleus of the nations. Parental authority held together all who dwelt under the domestic roof. They mutually shared the gains and losses, perils and pleasures incidental to the struggles for food and shelter. The help of one was the help of all, the hurt of one was the hurt of all. Their sacrifices were offered to the gods of the hearth. No household was complete without the priesthood of the father and the altar of the cult. This altar represented symbolically and practically the relation of the family as a unit to the deities who guarded forest and field, farmstead and flock, and watched over those who tilled the soil in peace and defended it in war. Within the original boundaries of the home, affection, discipline, obedience, and co-operative service were first generated. In returning to its salient virtues we tap the very fountain of our personal and communal peace and welfare. The social order, its institutions and its laws, were begotten in the rude dug-outs, caves, and huts where God first gathered the solitary into families.

After the home came the clan, a collection of homes

inhabited by people of the same line of descent. After the clan came the tribe, a union of two or more clans under some chieftain renowned for his courage in battle or his skill in diplomacy. These natural organizations assumed a vigorous independence which was the forerunner of the patriotic passion, and they frequently asserted that independence by force of arms against antagonistic tribes. So passed the centuries and with them the slow travail of the tribal federations which ultimately gave birth to the nation. Thus were launched the democracies, tyrannies, oligarchies, and empires of historic renown. But, however diversified its adaptations to temperamental and climatic conditions, *the family* remained the rocklike and strategic basis common to all peoples, the nursery of their civic strength and political ability, the unit of primary consideration in the furtherance of social or spiritual welfare.

Family worship preceded that of the shrine or the temple. The priesthood of the father and the devotion of the mother antedate all the gorgeous rituals of religion. It was not the worship of ancestors, except in isolated cases, but of the tutelary gods. To pay homage to these, invoke their protection, and solicit their favor were the duties of the parents acting in behalf of their children and dependents. Indeed, it is significant that the meaningful word "pious" was used by the Romans to indicate filial reverence for parents and loyal reverence for household deities.

None who understand how Divine Providence has employed these aboriginal traits and customs will be so foolish as to despise them. On the contrary, the inspired Oracles of the Old Testament period often

used the natural dictates of the human heart to good account. So in the very beginnings of Israel as the chosen race the Lord said unto Abraham: "I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout the generations . . . to be a God unto thee and to thy seed after thee." (Genesis 17. 6ff.) Thus was the vital nexus decreed between the father of the faithful and his descendants. The passage also contains the obligations of the covenant imposed upon Abrahamic-like parents who should govern their households in the fear of Jehovah. The piety of the Old Testament resembled that of the sturdy Romans in that it was a purely domestic plant watered by parental and filial love. But it surpassed the Roman type in that it was fixed upon the Sole and Supreme Moral Sovereign of the Universe. "Hear, O Israel!" cried the prophet of the Deuteronomy, "the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently to thy children and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." (6. 4-9.)

Surely the duty and the privilege of religious education in the home were never more emphatically announced or enforced than in this weighty utterance of the ancient Book of the Law! It may be regarded as the classic passage which has molded and preserved

the domestic life of Israel's children and of those of the New Testament faith. One instinctively remembers that home at Nazareth where God's ideal of family religion was realized during our blessed Lord's silent years of preparation for His redemptive mission. There He heard the wise advices of Joseph the carpenter. There He drank in the sayings of psalmist and seer from the mouth of His anointed mother. There He attended the synagogue school which supplemented the instructions of Joseph and Mary. There He familiarized Himself with those books of the Old Testament which were indispensable for Him and are still more indispensable for us. The spiritual loveliness of the guardians of the Divine Child was keenly appreciated by Him. How often He quoted the Scriptures they first instilled into His adolescent mind! With what appositeness and telling effect He demonstrated the sequences between His Incarnation and the predictions of the Hebrew prophets. In such an atmosphere as prevailed in that little domicile on the hillside at Nazareth Jesus could "advance in wisdom and stature and in favor with God and man." (Luke II. 52.) I have often reflected on His early training by such a woman as the one who composed the Magnificat, and such a man as the humble and believing Joseph who bowed in submission to God's mysterious dispensation concerning Mary's Son. The religious idealism, moral integrity, and industrious ways of Christ's family circle are too often overlooked by those who endeavor to explain the marvel of His Person. It is germane to our theme that these characteristics should be amplified here. Every reader of these volumes can well accept the example thus presented and

govern himself or herself accordingly. Let us tell our children that the mighty Saviour and Judge of the world deemed it essential to His purpose that He should be an obedient child and an industrious young man in the home of His parents. The impressive pattern this simple fact supplies challenges every professedly Christian household to-day and warrants us in promoting every legitimate means for its repetition.

II

Too many parents and children excuse themselves from present obligations by focusing their criticisms upon the shortcomings of the homes of the Victorian age. Granted that their discipline was rigorous and some of their methods of religious education were outworn—what then? Did they not produce the prophets, priests, and kings of English-speaking nations who abolished slavery, democratized powerful States, evangelized nonchristian lands, set up splendid standards of knowledge, advanced science, art, and literature, and raised the average human lot to an unprecedented level of well-being? Go back to the eighteenth century and consult the annals of that famous household at Epworth Rectory, in Lincolnshire, England, which, under God, transformed the religious being of the British Commonwealth of Nations and of the American Republic. There Susannah Wesley, the princess of her time, presided with a grace and dignity to the manner born. To be sure, she bore no less than nineteen children, all of whom she taught to read herself, enduring incredible hardships that her husband might pursue his literary labors and her three sons receive a college training. To be sure, she was also an austere

parent, who compelled every child's submission to her control and allowed none to cry, except *softly*, after it was a year old. But two of her sons rose up to call her blessed, and after generations have spread her fame throughout Christendom. What would have been the disastrous difference had this glorious mother practiced race suicide, or allowed her numerous offspring to run wild and ultimately come to grief? From that single home emerged a movement which Mr. Lecky, the philosophic historian, asserts, in effect, delivered Great Britain from the grasp of a riotous paganism.

Probably we understand some phases of child nature better than Susannah Wesley. She was influenced to some extent by the intense individualism of her age, which did not comprehend the psychology of infancy and adolescence. So John Locke, who was a bachelor, urged in his volume, entitled, "Thoughts Concerning Education," that no youngster should have more than one toy at a time, and John Wesley, who groaned under the burden of a childless marriage he should never have contracted, deemed play injurious to children. Yet despite these erroneous ideas the ethical and religious stability of the Evangelical Revival was derived in part from that Spartan mother of the Wesleys who said to the children gathered around her deathbed: "As soon as I am released sing a hymn of praise to God." The issue is not that we know more than these illustrious persons did, but that we practice less. None can put on superior airs to-day in view of the steady weakening of the American home which proceeds apace. And though there is ground for the plea that the individual, and not the family, is the unit of social organization, the riot of license

which attends that plea discounts it very heavily. Relaxations of rule and governance can be both wise and unwise. "By their fruits ye shall know them." When all fences are declared down and every limitation is withdrawn, we are at once confronted with a far more serious despotism than any of the domestic sort which incurred condemnation in the past. None liveth or dieth to himself: least of all, parents in their intimate fellowship with children or children with parents. The conceits of youth are here matched by the presumptions of age to the undoing alike of young and old. The freakish defiance of law and order develops into those inward anarchies which breed the wastrel and the criminal. Let us be advised ahead, and resolve by the aid of stimulative example and the guidance of Scripture to aid the pathetic struggles of immaturity to adjust itself to new and confusing conditions.

Again, traditional standards of home training are sometimes repudiated not because they belong to the past but because they do not function now. The insistence of some devout but mistaken adults that what has been must always be is made without reference to the revolutionized circumstances surrounding every home. The outcome is a conflict of interpretations, not of facts, due to the refusal of parents to acknowledge that new times demand new measures and new men. Hence the books for which this brief introduction is written sagaciously use the latest scientific devices to bring the children of our country nearer to the truths which are changeless in the midst of change; truths which—

". . . Wake to perish never;
Which neither listlessness nor mad endeavor
Can ever utterly abolish or destroy."

The law of adaptation to environment here so admirably illustrated is ruthlessly violated by too many sincere, earnest parents who fear that mere changes of method and expression may destroy the reality of their children's religious experience. Be not deceived! Yield nothing to conventional ideas for their own sake! Recall that the question is not whether things are old or new, but whether they are true or false. Do not fail to realize that changes are the marching orders of social progress, and that they are inevitable because we make fresh appraisals of intellectual, moral, and religious values.

Hence we need comprehension of what is available without compromise with what is doubtful. Then we shall be on guard against the fatal complacency of stereotyped custom on the one hand and the futile restlessness of blind radicalism on the other. The solution of the problem of religious education lies between the extremes of negation and defiance, both of which spring from the banality of sameness in intellectual and spiritual affairs. New light is breaking out of God's Word through the media of the camera, the film, the radio. We should bathe the verities of the Divine Will in that radiance. It is not by the repetition of formulas but by the life-giving strength of faith that such differences as we now discuss can be harmonized, and made to serve the higher unities of science and religion and the domestic and public welfare. In the invigorating air of lawful and therefore real

freedom we must reconstruct the belief of our children in God as the Eternal Goodness, and in the infinite possibilities of their own hearts to achieve that Goodness. But this proposal implies a working partnership between parent and child, teacher and pupil, in which the seniors shall manifest patience and sympathy and the juniors respect and consideration. Those who are old can remember to advantage that they were once young. Those who are young can well anticipate the day when they, too, will be old.

III

Their partnership and whatever it involves will be consummated in the Christian home or nowhere. It stands and falls with parental fidelity to the primal trust of society. As the first institution of mankind the home gives vital sustenance to the State and evangelizing force to the Church. The activities of schools, colleges, and universities depend for their benefits upon its countenance and support. The authority which many ask for at this critical juncture is produced on the hearth where the father and mother instruct their children that obedience is the first condition of social progress. Their efficiency determines that of the teacher, the preacher, the legislator, and the statesman. Their judicious yet generous discharge of a responsibility which they cannot evade without detriment to all concerned is the solution of numerous problems otherwise insoluble. Little enough is to be expected from mothers who frequent every place of amusement or interest at the expense of the home. Their round of "gibble, gabble, gobble, and get" ends in disaster for those who should be nearest and dearest

to them. The father who is so absorbed in his business, his golf, his club, or his card playing that he cannot give attention to his sons and daughters must not be surprised if they bring him sorrow and dismay in the oncoming years. Nor can the training of youth through deputized teachers, governesses, summer camps and the like take the place of daily and direct contact with one's own children. Little ones brought up in orphan asylums, however sedulously tended, do not attain the health of body or of mind which a well-mothered child exhibits. This is but to say there is no substitute for the hallowed sanctuary of the home. The omission or hindrance of its ministries is responsible for the major part of juvenile delinquency and adult demoralization. Though conversion rescues many transgressors in later life, the late Mr. Samuel H. Hadley, of the Water Street Mission, New York City, was convinced that their transformation could not prove permanent unless there had been a religious background in the convert's youthful experience.

The sacrifice required for the full discharge of parental duty is amply compensated by the joys it secures. There is no more entrancing sight than that of a child's normal expansion beneath the warm and mellowing influences of wise and tender guidance. Think of the endless list of celebrities in every realm of human effort who ascribe their success to the homes that blessed their infant years and taught them the nearness and benevolence of their Divine Father. From these centers of faith and love came educators, clergymen, philanthropists, missionaries, crusaders for righteousness. They gave cohesion and dignity to the married estate. From under their roof tree went

sons and daughters who never tired of exalting their merits. Their parental discipline was modified by a thorough appreciation of youth's dreams and dangers. The dramatist and the poet have extolled them.

That amusing and enlightening play, "The Devil in the Cheese," shows that a father's symbolic residence in his daughter's brain changed his whole attitude toward her outlook on life. Mothers resembling him who attempt to overshadow their daughters confiscate filial trust and confidence at a very critical stage. Fathers who contemptuously arraign their sons' adventurous episodes must be quite sure that they themselves display that sound judgment which sympathetic fellowship alone creates. The essence of domestic tragedy is often found in the widening rift which separates us from our dearest ones. Spontaneous interchange becomes difficult. Suspicion and accusation become easy. Opportunities for reconciliation slip past unheeded. Love is wounded in the house of its friends and the last state is worse than the first.

"Theodore Roosevelt's Letters to His Children" show us how to avoid the intractable sorrows of family estrangement. What charm they convey! what patience! at what pains is this greatly gifted man to woo and win the complete confidence of his children! I read his beautiful outpourings, so effective in their unstudied simplicity, with profound thankfulness and wished that every American home was blessed with such parents as President and Mrs. Roosevelt. "Religion Among American Men" is another volume of moment which testifies that whenever the soldiers of our Expeditionary Forces in Europe during the World

War were spiritually disposed, they attributed that disposition to godly homes and praying parents. Did not John Ruskin bear a similar witness? Hear him! "Truly this maternal installation of mind in the Bible I count the most precious and essential part of my education." St. Timothy was commended for his unfeigned faith which first dwelt in his grandmother Lois and his mother Eunice (II Epistle 1. 5). In comparison with these legacies, rich beyond words, material treasures vanish into dust and nothingness. The parents who bequeath their sons and daughters a vigorous body, a sound mind, and a conscience instructed by Biblical teachings are the makers of free Commonwealths.

Charles Lamb, referring to his "dream children," quaintly said, "I am determined that they shall be brought up in their father's religion, provided they can find out what it is." Alas! that in countless cases this should be no easy task. Indeed, in too many households God is treated as though He were a grand outlaw, and supplication of His mercy an extraordinary measure reserved for grave emergencies. This fearful neglect of inestimable benefits has deeply affected our domestic institutions. The example which outvies precept is wanting: the parents eat the sour grapes of spiritual apathy and the children's teeth are set on edge. They lose their anchorage grounds at the very hour when temptation's tempests sweep across the soul. No wonder that as they reach the years of independent choice they swell the ranks of the churchless and religiously unemployed. These already number one-third of the enrolled fifty-eight million Protestants of our Republic, and constitute almost as

hard a problem as the actual nonchristians of foreign lands. Yet authorities upon moral and religious issues assure us that nothing is more necessary to-day than the social solidarity and sacrificial service of the sanctuary's stated worship as the supplement of the family altar. Erratic excitement, economic disruption and the conflict of moral ideals embarrass the nation's progress. Fads and cults abound. The worms of superstition crawl from the graves of buried beliefs. The parlors of ghost dancers, crystal gazers, fortune tellers, and fakirs in general are crowded while the Churches are too often deserted. It is high time for American households to heed the Apostolic injunction: "Children, obey your parents." "Fathers, provoke not your children to wrath, that they be not discouraged, but nurture them in the chastening and admonition of the Lord." (Ephesians 6. 4; Colossians 3. 21.)

The process of repeopling the sanctuary must begin in the nursery. Horace Bushnell laid down a principle of far-reaching consequence for religion when he announced that the child is to grow up from infancy a Christian and never know itself as being otherwise. This statement may not be acceptable to all, but the fact that life's decisions are usually made before the eighth year would seem to support Dr. Bushnell's position. The conversions which occur in later years are more often than not the fruitage of the earliest ones. Here, then, is the true Republic of souls, the first line of defense, the bulwarks of civilization—the Christian home. Its association of helpless innocence with godly maturity; its unequalled record of unselfish and helpful deeds; its constant offering of love and joy in their

purest forms must not be allowed to languish. If we think of religion as the sense of God's nearness, the assurance of His fellowship, the consolation of His peace, where can these experiences be better obtained than in the Christian home?

IV

Any program it adopts will have to reckon with the organized iniquities that seek to invade its sacred precincts. The industrial revolution, the housing problem, the fierce strain of competitive existence, the lure of the dance hall, and the call of the wild have degraded many homes into mere dwelling places where families feed their bodies and starve their souls. Nomads compelled to wander from one tenement to another never strike down their roots in a single spot to make it forever dear to them. A large part of our city population belongs to this itinerancy of the street. The Bohemian group makes inroads upon it. Courtship is no longer a holy affiance or marriage an inviolable union. The sacramental features of wedlock have been well-nigh obliterated in countless instances by the idea that it is merely a civil contract. The Bedouin group includes those couples who are quick to sever the bonds of marriage because of friction, or upon their claim that a life of greater freedom warrants their divorce even when children's spiritual fortunes are at stake. Selfishness and shortsightedness, together with the lamentable lack of character they evince, are the motive forces for the divorce mills that grind out far more misery than happiness. The tendency to act in these matters upon impulse rather than reason and righteousness disseminates a thousand

and one evils. Disregard of the good of to-morrow for the sake of gratifying the evil propensities of to-day is a fecund source of domestic discord and social undoing.

Dean Inge declares that "the modern town dweller has no God and no devil: he lives without awe, without admonition, without admiration, without fear"; and one may add, without any proper sense of obligation. He is impervious to any appeal save that of personal comfort and convenience. The situation is depressing, but it does not warrant surrender to hopelessness. On the contrary, we have to visualize the millions of homes in America and elsewhere in which God is reverenced and obeyed, the Bible honored, and the Lord's Day observed. From them should be launched a campaign for the spiritual restoration of our domestic institutions, the revival of the family altar, and the substitution of a religious for a secular system of education in our public schools. In making these demands it is not to be forgotten that the religious education of children has not accomplished all that was expected. Ideas of Christianity communicated by incurable sectarians sometimes obscure it in an impenetrable fog. The behavior of too many so-called adult Christians makes it difficult for young people to distinguish between them and actual worldlings. But signs are not wanting that at last the leaders of the Churches, as well as their thoughtful parents and laymen, have replaced stupid indifference with lively concern. They are bound to rejuvenate the Bible schools, to see that these convey clear and definite teaching, to centralize their work in the Gospel of the Redeeming Christ and the ethical messages of the prophets. It is nothing short of a

scandal that Protestant children receive annually on an average only twenty-four hours religious instruction, while orthodox Jewish children receive three hundred and fifty hours, and Roman Catholic children two hundred. Such haphazard handling of a supreme issue invites a moral catastrophe which churchmen of every school are resolute to avert. Moreover, the disconnected and unsatisfactory character of much Bible-school teaching frequently perplexes the pupils and exposes them later on to contagious vagaries and fanaticisms. In fact, I have known older scholars who had no intelligent convictions about their relations with God, Christ, or the Church. The argument that Christian Endeavor Societies and kindred young people's organizations make up for the loss of definite and catechetical religious instruction is not as valid as it may seem to some. Gatherings of this sort are often more popular because they exact less thought and concentration of effort than attendance upon the stated ordinances and worship of the Church.

The Bible school is or should be the tap root of the growth of the Church and the portal of entrance into her more advanced teachings. It cannot therefore be said that the Bible school has fulfilled its aim unless the scholars enter God's house of worship; the place of the Sacraments and of the exposition of His truth. Yet in the final analysis the conquest of these and other difficulties attending religious education will not be won by the Church, nor by private or public schools and colleges. The home is the key to the whole position. Its hearty support is absolutely essential to the scheme. God's saving presence consciously realized there makes fathers priests in their own households

and mother mediators of Divine grace unto salvation. They diffuse the fragrance of domestic piety, the beauty of courteous manners, the benediction of a tranquil faith. From them proceeds the life around the hearth fire so exquisitely portrayed in Robert Burns' poem, "The Cotters' Saturday Night."

It is a far cry from the middle nineteenth century to our days of alternate despair and hope; of distraction and desire for rest from tumult and discord. Although it may not be advisable to return in full to those eras when the Church was the social center, the Bible the treasured Book, and theology an evocative theme for discussion, nevertheless, we should recover the best of the past and shape it to the needs of the present. If parents but begin with a renewed experience of God in Christ the family altar will be reestablished and the cultured influences it generates made known. If this cannot be done in the morning rush, why not when parents and children gather for the evening meal? Surely it should be made a sacramental feats by prayer, praise, and the upraising exercises of devotion. One of the best aids to so good an end is a suitable Manual, such as "Hearth and Altar," by Dr. Oscar L. Joseph. Lectionaries containing appropriate selection of Holy Scripture can also be secured. They depict the ways of God toward men during many generations; from the patriarchal wanderings in the wilderness to the manifestation of Christ in the flesh. Through them runs the golden thread of a perennial purpose for the realization of God's Kingdom here. They are also free from the less edifying passages of Holy Writ, and replete with its unforgettable transcripts of the Holy Spirit's inspiration in prepared

hearts and minds. One of the selections thus indicated may be read nightly for the correction and counselling of young and old, accompanied by short but earnest petitions for the pardon of sin and the purification of the family life. It is to subserve these noble aims that "The Sacred Pageant of the Ages" has been written in language clear and convincing for adults and children. The numerous illustrations, maps, and descriptions which embellish these volumes augment their attraction for youth. They give a realistic touch to Bible lands, scenes, and characters; showing us the inwardness of success and failure in human life, and how to make it worth while at every stage. The chapters of the work might be read aloud to the children in the nursery, and others can read them for themselves. The Questions at the close of each chapter are helpful in reviewing what has been read. The Stereopticon Slides have the further advantage of visualizing the sacred themes. The best commendation of these volumes is that they stimulate a needed interest in the Book of books itself.

If the American home will but give it the foremost place which its message deserves; if the power of religion is to be felt again in the household circle; if the spiritual development of character and conduct once more receives thoughtful attention; if the standards and policies of the family shall be further influenced by the best in literature, art, music, and pleasure in conformity to wholesome religion, it may yet be possible to turn the tide in directions which encourage us to live soberly with self-mastery, righteously in the spirit of integrity, godly in the practice of piety (St. Titus II. 12). The wastes are to be reclaimed by parents.

Let them show us the way in the courage of conviction, the devotion of faith, the loyalty of love. Let them seek the guidance of the Eternal Father from whom every family is named. Then they shall bring up their households in the discipline of pure and undefiled religion and make their homes sanctuaries where the Divine glory abides as it did in the dwelling place and the carpenter's shop of Jesus at Nazareth.

Lent, 1927.

Some Books to be Consulted

George H. Betts: How to Teach Religion. (Abingdon Press.)
George A. Coe: What Ails Our Youth? (Scribners.)
Henry F. Cope: The Parent and the Child. (Doran.)
David W. Ferry: Back to the Home. (Doran.)
W. Goodsell: The Family as a Social and Educational Institution. (Macmillan.)
George Hodges: The Training of Children in Religion. (Appleton.)
Oscar L. Joseph: Personal Appeals to Sunday School Workers. (Revell.)

Through Pictures to Paradise

By

Bishop Theodore S. Henderson, D.D., LL.D.

Bishop of the Cincinnati Area of the Methodist Episcopal Church

Jean Paul Richter was a prose poet and spiritual seer of the first magnitude. With rare insight into the forces which make for character, he affirms that "recollection is the only paradise from which we cannot be turned out." Memory may call up yesterday's facts, faces, and friendships, and so open to the soul a continuous paradise. For both paradise and purgatory are always from within and not from without. Thomas Hood the genial and gentle author of these memorable lines, "I remember, I remember," was altogether justified in his contention that memory can weave character out of a noble past, because "memory is a golden thread linking into one all the achievements of the mind, and all the experiences of the heart."

Memory may create an art gallery in the soul on whose walls hang the masterpieces of the infinite; or collect a library whose shelves are laden with counsels and comfort, giving satisfaction and strength for all duty of every to-morrow; or gather a harvest into the heart's granary to which all the hungry aspirations of the soul hurry for food to satisfy the longing of a hidden life. When the memory is fed with proper food, Alfred Tennyson's sentiments grow into noble character which flourishes in the "land of Promise flowing with the milk and honey of delicious memories."

What memory does for the past, the imagination does for the present and future. The imagination paints all the pictures of good and evil, thus becoming a ruling force in moral education. The cultivation of the imagination means the crystallizing of character. Recognizing that "character is the diamond which scratches every other stone," Ralph Waldo Emerson was guilty of no exaggeration when he insisted, "character is more than intellect. A great soul will be strong to live, as well as to think. Goodness outshines genius, as the sun makes the electric light cast a shadow." When the imagination, the Raphael of the soul, with all the colorful genius of perfect art, hangs a picture in the art gallery of the heart, character is made for better or for worse. The education of the heart through the imagination is so far-reaching that Henry Ward Beecher, who was the Demosthenes of the American pulpit, argued that "the imagination is the very secret and marrow of civilization. It is the very eye of faith. The soul without imagination is what an observatory would be without a telescope."

This unique work, "The Sacred Pageant of the Ages," will put a telescope into the soul of every student of its rare pages. From the masterpieces in art; from every available historical source; from personal observation in the lands where the spiritual epochs of mankind were written; from the genius of poets and prophets of all the centuries; from the lives of those who were of heroic mould to the matchless figure of the "Strong Son of God, Immortal Love," the author of these volumes has gathered pictures which are destined to lead multitudes of readers into the land of paradise where bloom fadeless flowers in

the garden of God. Part of our education consists in the proper use of the microscope, which so enlarges the small that every defect is magnified. Part of our education consists in the proper use of the telescope, which brings the infinite into the zone of the finite and puts eternity into the heart of man. These volumes are a liberal education in the use of the spiritual telescope bringing the life of God so near to the heart of man that we are ushered into the very presence of the divine. Through the gifted imagination of inspired artists and authors we see Him who is invisible. Following in the footsteps of Moses, whose "mind became a university for millions," and whom we are ready to accord in the tribute that "greater name history does not hold, save only the Name that is above every name," we likewise must recognize the secret of his moral grandeur, which far exceeded his keen and royal mind in that "he saw the King invisible—he never flinched." The picture of the King invisible filled his life with richness, and blessed his generation with the lure of giant goodness.

By a study of these pictures, and the permeation of the life of the student with their spiritual genius, home life will be transfigured, parents and children will discover,

> "In our soul, the visions rise
> Of that faith life we never led;
> They flash a splendor past our eyes,"

and that splendor will make radiant the fireside. Masterful ideals will be kindled by the pursuit of these pictures, and deep heart hungers will be satisfied, heroic purposes set in motion for every realm of life

until living becomes the sort of symphony described in pathetic eloquence by Wm. Ellery Channing, when his physical forces were abating but for whom the vision splendid shone with undimmed luster as he wrote: "It is, indeed, forbidden me to write or speak, but not to aspire and be—to study hard, think quietly, act frankly, talk gently, await occasions, hurry never —in a word, to let the spiritual unbidden and unconscious, grow up through the common—this is to be my symphony."

There gathered together in a great city a company of men to hear an illustrated address on Hofmann's pictures of Jesus. The speaker was a business man of large responsibilities, but of deep devotion to Christ, and with rare skill and power he interpreted to the company of men the hidden life of the heart of Christ behind the scenes and pictures of the "Boy Christ," which shows Jesus as a lad talking to the doctors in the Temple. As he threw the picture on the screen, he told how he had made a visit to Hofmann immediately after the painting had been completed, and that Hofmann gave him the first copy of the masterpiece. He prized it highly. One would have imagined that he might have put it away in some safe corner of his luxurious library, or kept it far from any possibility of handling or harm. But rather he took it into his business office and placed it upon his desk, where the deep, lustrous eyes could look at every customer who came to his desk, and the strong, sunlit, spiritual face could shed its glory on every passer-by. One day a Supreme Court Justice of one of the New England States came in to consult with him on a matter of business; that picture caught the eye of the

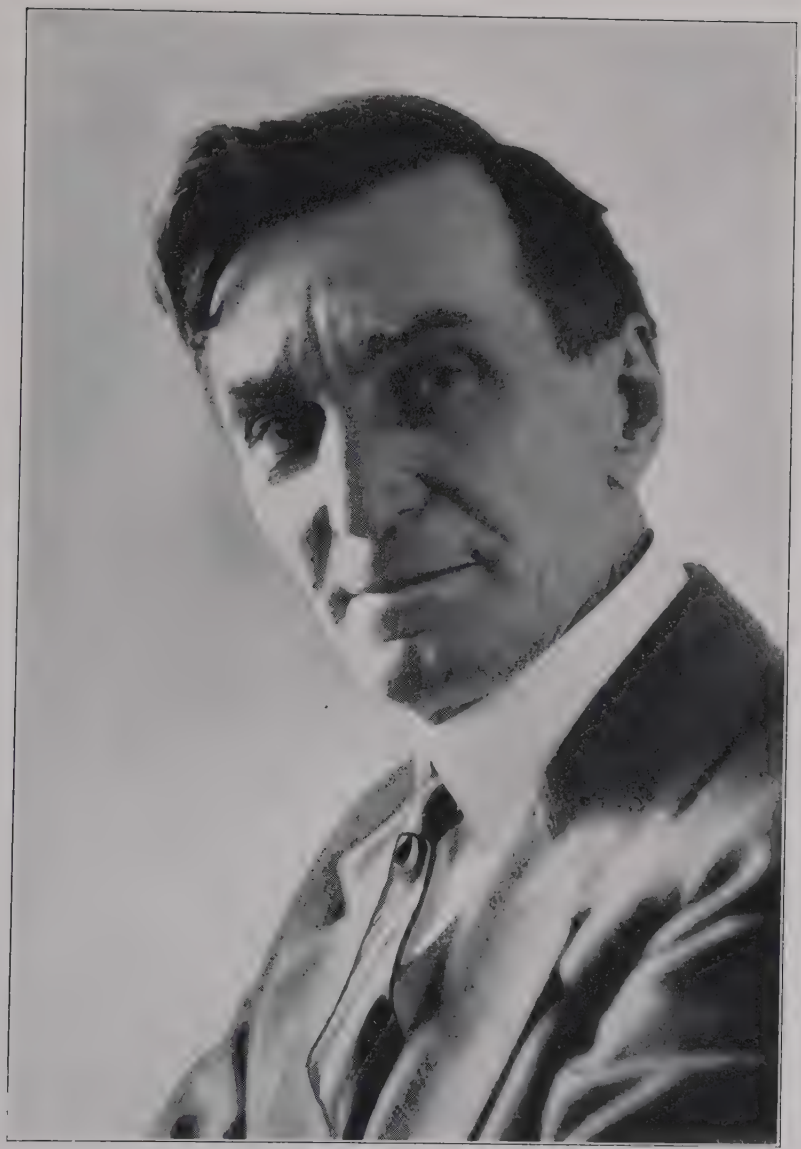
judge, its compelling beauty fascinated him. He looked at it intently all the while he was discussing the business proposal, and when the discussion of business was over he found himself still gazing at this picture, and a strong gripping was felt at his heart. He went away, but could not stay away. Later in the morning he returned and said to the business man, "I want to see that Boy again." He was glad to accept an invitation to sit down and look at it as long as he wished. For one hour he looked into that face which was so full of purity and peace; for one hour he looked into those eyes which seemed to look far into his own soul with a sympathy and depth he had never known before; for one hour the shuttles of his memory were weaving for him again the fabric of that life which was lived for him in far-away Judea, and until now had been largely lived in vain. He went out with moist eyes and quivering lips. He could not forget that face. He would not if he could. In the afternoon he returned and said to the business man, "I would like to see that picture of the Boy once more." The owner of the picture handed it to him and said, "Go into my private office, sit down, and look at it as long as you choose." The Supreme Court Justice took the picture and went into the private office to be alone with the Boy Jesus. He looked the Boy full in the face. What was it that riveted him to it? What was it tugging at his heart? What could it be that stirred in him the noblest ideals, the holiest heroism, the tenderest love? What could it be that when he stroked the face of that Boy, and laid the picture on his lap, caused him to burst into tears and sob as if his heartstrings would snap? An hour passed, and

when he came out of that private office the tears still rolled down his face, and laying down the picture, he said, "The Boy has conquered me; the Boy has conquered me."

He was led by that picture of the Master of men through the gates of spiritual paradise. The object of "The Sacred Pageant of the Ages" will be attained when the readers will conclude:

"But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee.

O Lord and Master of us all,
Whate'er our name or sign;
We own thy sway, we hear thy call,
We test our lives by Thine."



J. E. Holley

Preface

MANY attempts have been made to picture certain outstanding Bible incidents, and most of them have been of inestimable value in getting the story over and making it stick. But up to this time no one has seemed willing to undertake the stupendous task of picturing the entire Bible story in continuous order. The writer has watched with interest the increasing demand for a work of this nature, and having made numerous and extended visits to the Holy Land, lived among its people and gathered thousands of photographs during the past twenty-five years, has assembled these pictures and written these books to supply this urgent need.

Each picture is a reproduction from a photograph made in the Holy Lands or from master artists who have pictured the events in the lives of hundreds of Bible characters. These are so arranged that with them each and every Bible character may be followed step by step to every place he visited, and all the principal events in the life of each great personage are seen through these masters.

The decision to bring out "The Pageant of the Ages" was not made in a day but after years of Bible teaching. During this time occasion often came to catechise Bible classes and church assemblages of various denominations in many parts of the country and as a result an appalling lack of Bible information was discovered, and this fact has been forcefully confirmed through questionnaires placed in the hands of church people including officers and leaders. The woeful neglect of Scripture reading became apparent,

in that only a small number had little or no knowledge of the history or geography of the Bible, and of course its chronology.

It is impossible to get even a fair understanding of the Bible story by reading bits of it promiscuously; it must be read first as a whole, the entire narrative must spread out before the reader in one continuous panoramic scene before he gets the most out of his reading and the Book of Books becomes a real joy to him. The Psalms, for example, cannot be fully appreciated until we know David. The prophets are little more than meaningless unless we are at least partially acquainted with Jeremiah, Isaiah, Ezekiel and the others and even the New Testament requires a knowledge of the Old, before its full meaning and value can be obtained. On the other hand, with this complete story fairly in mind, the Bible becomes a living book, it is a fascinating study and to read it is a pleasure.

These books have been written with the confident expectation that they will accomplish this very thing. The story, though boiled down to the minimum sets forth the complete history and geography of the entire Bible narrative, and has been written with a view to interesting both the young and old, the lettered and unlearned. "The Sacred Pageant of the Ages" is therefore primarily a picture book, and if, as it has been said, "a picture is worth a thousand words," then the value of the pictures cannot be overestimated. An honest effort has been made to picture every place mentioned in the Bible, as scientifically located or established by tradition, the incidents are pictured with reproductions from the

masters of every age and maps are interspersed throughout the course that the reader at all times may know just where the event occured; thus we have the incident from the Masters, the location through maps, the place through photographs, and the story through the literature.

These pages do not purport to take the place of the Bible itself but rather to be a supplement or preliminary course to prepare the reader for a deeper and more profound study of it. They give the narrative in outline and are offered with the hope that they will create a desire to search the Scriptures for in *them* are the words of eternal life.

I wish to express my gratitude to the many friends who have encouraged and helped to make this work possible and particularly to Reverend S. Parkes Cadman, Bishop Theodore Henderson, Reverend Chas. J. Sebastian, The Methodist Book Concern. and The Standard Publishing Company.

Sincerely

J. E. Holley

Contents

PAGE

CHAPTER 1. CREATION AND FALL OF MAN - - 1

Creation; Adam and Eve; Garden of Eden; The Fall; Cain and Abel; The first family; First craftsmen; Sons of primitive man; Noah and the Ark; The great deluge; Ararat; Ham is cursed; A community people.

CHAPTER 2. ABRAHAM AND LOT - - - - - - 47

Migration of Noah's sons; Tower of Babel; The great dispersion; Ur of the Chaldees; Terah; Nahor; Haran, Lot; Abram; Migration to Haran; Call of Abram; Migration to Canaan; Abram and Pharaoh; Abram and Lot; Lot in the Jordan Valley.

CHAPTER 3. ISAAC AND ISHMAEL - - - - - - 77

Abram at Mamre; Capture of Sodom; Abram rescues Lot; Melchizedek; Promise to Abram; Destruction of Sodom and Gomorrah; Hagar; Ishmael; Gerar; Isaac, son of Sarah; Hagar in the desert; Abraham and Abimelech; Abraham at Beersheba.

CHAPTER 4. JACOB AND ESAU - - - - - - - 107

Sacrifice of Isaac; Mt. Moriah; Beersheba; Death of Sarah; Cave of Machpelah; Hebron; Marriage of Isaac to Rebekah; Abraham's second marriage; Midian; Burial of Abraham at Hebron; Man of the desert; Ishmael and Isaac; Isaac at Gerar; At Beersheba; Birth of Jacob and Esau; Birthright sold; Jacob secures the birthright privilege; Isaac's blessing upon Jacob.

CHAPTER 5. ISRAEL—THE NEW JACOB - - - 143

Flight of Jacob to Padan-aram; Jacob's ladder; Meeting of Rachel and Jacob; Welcome to the house of Laban; The first month at Padan-aram; Leah; Rachel; Jacob, the shepherd; The crafty shepherd; Children of Jacob; Flight from Padan-aram; Mizpah; Jacob at the Jabbok; Jacob becomes Israel; Jacob and Esau reconciled.

CHAPTER 6. JACOB IN CANAAN - - - - - - 177

Jacob crosses the Jordan; A resident of Shechem; Difficulties with the Shechemites; Burial of idols; The move to Bethel; Bethlehem; Birth of Benjamin and death of Rachel; The return home; Death of Isaac; Joseph, the father's choice; Joseph, the dreamer; Joseph, the errand boy; Meeting at Dothan; Joseph sold to the Ishmaelites; Jacob deceived; Egypt of Joseph.

PAGE

CHAPTER 7. JOSEPH IN EGYPT - - - - - - 207

Slaves of Egypt; Joseph, the boy slave; Potiphar; Potiphar's wife; Joseph, the prisoner; Joseph, the interpreter; Joseph, the advisor; Family of Joseph; Seven years' famine; The famine in Canaan; Egypt has bread; Israel's sons in Egypt; Joseph, the ruler; Joseph and his brothers.

CHAPTER 8. ISRAEL IN EGYPT - - - - - - 237

Jacob in Egypt; Jacob and Joseph; Jacob and Pharaoh; Israel's position in Egypt; Sons of Joseph; Death of Jacob; Funeral in Egypt; Burial at Hebron; Land of Goshen; Death of Joseph; Rameses II; The great builder; Israel in slavery; Drowning of Hebrew children; Birth of Moses; Moses' mother and sister.

THE CREATION AND FALL OF MAN

INTRODUCTION TO CHAPTER I

The literature in this chapter is of a different nature to any other in the series. Since there are so many conflicting opinions regarding the earlier chapters of Genesis, we prefer to give the story, word for word, in continuous order, just as it is found in the Bible, thus leaving it to the reader to place such interpretation on the incidents as he may see fit. Most pictures in the chapter are the product of "The Masters," because of the impossibility of locating the place of the event during this early period. This chapter is necessary, however, as an introduction to the Bible story and it will enable the student to connect his earliest characters with those who follow at a later date, about whom there is sufficient data to get them placed geographically.

NIMROD, THE MIGHTY HUNTER

Riviere

EARTH WITHOUT FORM

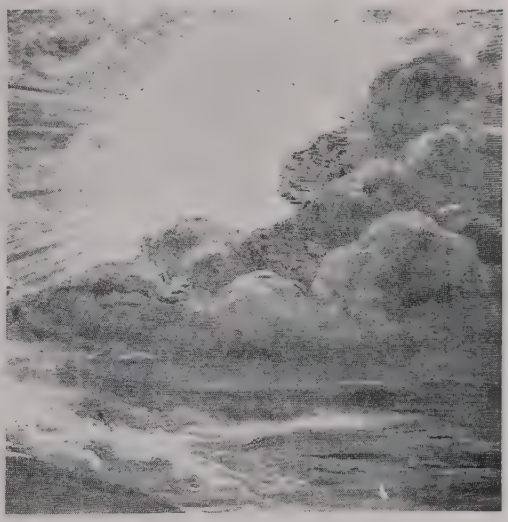
Chapter I

THE CREATION AND FALL OF MAN

Gen. 1-10

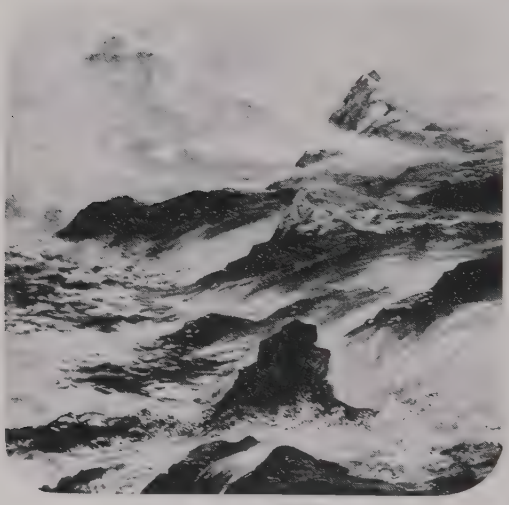
Earth Without Form—In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. Gen. 1: 1-2.

Let there be Light—And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Gen. 1: 3-5.



LET THERE BE LIGHT

Creation of Land—And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under



CREATION OF LAND

the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and morning were the second day. Gen. 1: 6-8.

CREATION OF GRASS AND TREES —And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his

CREATION OF GRASS AND TREES

kind: and God saw that it was good. And the evening and the morning were the third day. Gen. 1: 9-13.

Creation of Sun, Moon, and Stars—And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. Gen. 1: 14-19.

CREATION OF SUN, MOON, AND STARS

Creation of Birds and Fishes—And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after

CREATION OF BIRDS AND FISHES

their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. Gen 1:20-23.

CREATION OF BEASTS AND CREEPING THINGS.—And God said, Let the earth bring

CREATION OF BEASTS AND CREEPING THINGS

Ridinger

CREATION OF ADAM

forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. Gen. 1: 24-25.

Creation of Adam—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 1: 26.

Creation of Eve—So God created man in his own image, in the image of God created he him; male and female created he them. And Adam's wife was Eve and she bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground. Gen. 1: 27; 2: 1-2.

CREATION OF EVE

Map—And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And a river went out of Eden to water the

MAP

garden; and from thence it was parted, and became into four heads. The names of the rivers were the Pison, Gihon, Hiddekel (Tigris), and the Euphrates. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it. Gen. 2: 8-17.

Some scholars locate this garden as indicated by the map, but not with any degree of certainty.

MT. ARARAT AND THE PLAIN—If the suggestion is correct then the Garden of Eden was on this plain and here the first pair resided for some time and that great tragedy—the fall of man—occurred in ages far remote.

MT. ARARAT AND THE PLAIN

Brueghel

THE TEMPTATION

THE TEMPTATION—The first pair violated the simple commandment that God had given them. The temptation came to them through the cunning of a serpent, which denied the truth of God's word, and man was thus persuaded to disobey his Creator. Gen. 3: 1-6.

THEIR EYES WERE OPENED—Immediately their eyes were opened to their great mistake and sin, and when they heard the voice of God again, they hid themselves from His presence amongst the trees of the garden which God had graciously prepared. Gen. 3: 7-8.

THEIR EYES WERE OPENED

HIDING FROM GOD—And when the Lord God called unto Adam and said unto him, Where art thou? "He said, I heard thy voice in the garden and I was afraid, and I hid myself. And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat." Gen. 3: 9-12.

DRIVEN FROM THE GARDEN—And the Lord God said, Behold, the man is become as one of us, to know good

HIDING FROM GOD

and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. 3:22-24.

THE FIRST FAMILY—Adam and Eve turned their faces away from the garden "and in the sweat of their face they ate bread." The garden was closed and guarded, until the human race has entirely forgotten its loca-

DRIVEN FROM THE GARDEN

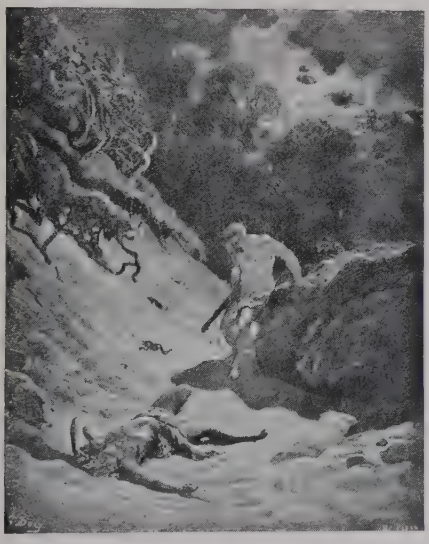
THE FIRST FAMILY

Salles-Wagner

tion. Cain, their first son, was a tiller of the soil, Abel his brother was a keeper of sheep. Gen. 4: 1-2.

THE FIRST ALTAR — And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. Gen. 4: 3-7.

THE FIRST ALTAR



THE FIRST MURDER

THE FIRST MURDER—And Cain talked with Abel

his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. Gen. 4: 8-12.

THE FIRST GREAT SORROW

THE CURSE OF CAIN — And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. Gen. 4: 13-15.

THE FIRST GREAT SORROW—Thus the first parents suffered the first results of sin. One son had become a fugitive and murderer and the other lay cold in death,

THE CURSE OF CAIN

Cormon

murdered by his brother. Ussher gives 3875 B. C. as the date of this event, and the ages of Adam's sons as one hundred and twenty-seven and one hundred and twenty-six respectively.

BUILDING THE FIRST CITY

BUILDING THE FIRST CITY—And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain's wife bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. Gen. 4: 16-17.

THE FIRST CRAFTSMEN

THE FIRST CRAFTSMEN—And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took

unto him two wives: the name of the one was Adah and the name of the other Zillah. And Adah bare Jabal: he was the father of all such as dwell in tents and have cattle. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron. Gen. 4: 18-24.

THE WICKEDNESS OF MAN—And it came to pass, when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Gen. 6: 1-7.

THE WICKEDNESS OF MAN

NOAH—One thousand and fifty-six years after Cain, Noah was born and for six hundred years observed the evil doings of his kin. But through it all he seemed to remain "just and perfect," and when God sent a

BUILDING THE ARK

Wandsbeker Art Institute

deluge which destroyed the earth, Noah and his family alone were saved through the ark which the Lord had directed the patriarch to build. Gen. 6: 9-22.

NOAH

BUILDING THE ARK—Already there must have been a considerable knowledge of carpentry since the ark was constructed according to the directions given to Noah. Gen. 6: 14-16.

THE ARK

THE ARK—And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is

the breath of life. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive. Thus did Noah; according to all that God commanded him, so did he. Gen. 6: 17-22.

INTERIOR OF THE ARK—And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. There went in two and two unto Noah into the ark, the male and the female, as God commanded Noah. And it came to pass after seven days that the waters of the flood were upon the earth. Gen. 7: 7-10.

INTERIOR OF THE ARK

THE GREAT DELUGE—In the six hundredth year of Noah's life were all the fountains of the great deep broken up and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's

Doré

THE WATERS PREVAILED

wife and the three wives of his sons with them into the ark. And the flood was forty days upon the earth; and the waters increased, and the ark went upon the face of the waters.

THE GREAT DELUGE

THE WATERS PREVAILED—And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. And all flesh died that moveth upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. Gen. 7: 11-24.

RETURN OF THE DOVE

RETURN OF THE DOVE—And it came to pass at the end of forty days, that Noah opened the window of

the ark and sent forth a dove to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. And he stayed yet another seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening; and lo in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth. And he stayed yet another seven days; and sent forth the dove; which returned not again unto him any more. Gen. 8: 6-12.

LEAVING THE ARK

LANDING OF THE ARK—And it came to pass in the six hundredth and first year, in the first month the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry, and found himself on a mountain called Ararat. And in the second month, on the seven and twentieth day of the month, was the earth dried. Gen. 8: 13-14.

LEAVING THE ARK—And God spake unto Noah saying, Go forth out of the ark, thou, and thy wife,

Brion

LANDING OF THE ARK

and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. Gen. 8:15-17.

DISTRIBUTION OF ANIMAL LIFE

Distribution of Animal Life—And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds went forth out of the ark. Gen. 8: 18-19. B. C. 2348.

NOAH'S SACRIFICE

Noah's Sacrifice—A new world had begun. Noah

was determined to start right so he began anew with worship. Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8: 20-22.

MAP

THE BOW OF PROMISE—As the smoke of Noah's acceptable offering ascended he must have been very happy, for God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth that the bow shall be seen in the cloud. And I will remember my covenant, and the waters shall no more become a flood to destroy all flesh. Gen. 9: 12-17. B. C. 2347.

MAP—Human kind had to this time inhabited the

Maclise

THE BOW OF PROMISE

earth one thousand six hundred and fifty-seven years (Ussher), but until now no location could be established with any degree of certainty. Mt. Ararat is shown on the map and is not far from the supposed site of the Garden of Eden.

MOUNT ARARAT

Mount Ararat —Here is Ararat. That very plain may have been Eden. The Euphrates and Tigris find their sources here, also the other rivers, no doubt, which were called by the names given in Gen. 2. Man's first start was from the plain, his second from the mountain top. Noah sacrificed on that mountain, and from its side watched all animal life disappear to distant plains which lie to the south. (Euphrates and Tigris.)

SCENE IN THE UPPER EUPHRATES

Scene in the Upper Euphrates—The first occupa-

tion of Noah's family was farming. On a plain like this they had a vineyard (Gen. 9: 20), and produced from the soil the necessities of life, and here Canaan, the son of Ham, was born.

CURSE OF CANAAN—Because of an indiscreet act upon the part of Ham, Noah pronounced a curse upon him, saying: "cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9: 25-27.) It will be observed that Ham migrated into Africa, and his sons are the servants of their fairer brothers to this day.

ORIENTALS MAKING BRICK

ORIENTALS MAKING BRICK—From what happened later (the building of Babel) it is certain that all the people did not live in tents. There must have been some more or less substantial homes since they acquired the art of brick making at a very early date. Gen. 11: 1-3.

THE COMMUNITY WELL—Whether the sons of Noah migrated to the various countries as stated in chapter 10, immediately after the flood, we are not informed. But it is reasonable to suppose that they lived as one great family with common interests and that they all spoke the same language for at least three hundred

Dore

CURSE OF CANAAN

years. Gen. 11: 1-2. Then they started to build the tower of Babel.

THE COMMUNITY WELL

ZECHLAH — There is a tradition that Noah was buried at Zechlah, a modern city in the Lebanons, northwest of Damascus. To this day his tomb is here pointed out to travelers. Zechlah is located half way between Damascus and the sea. Most of the Syrian peddlers come from here and they boast that every person in their city speaks English. This city is not mentioned in the Bible, and if Noah was buried here he had wandered a long distance from Ararat, yet the physical features and climatic conditions are very similar.

ZECHLAH

Tomb of Noah—This is said to be the tomb. It is more than one hundred feet long and some fifteen feet wide. From its construction it appears to be of a comparatively recent date. A Zechlah tradition makes Noah a great giant and claims the tomb was scarcely long enough to receive his body. The Bible infers that he was of a race of giants, but the Zechlah tradition must be considerably exaggerated.

TOMB OF NOAH

Questions

Who existed before the world was created? Order of creation, first day, second, third, fourth, fifth, sixth? What about the seventh day? From what was man formed? What had man that animals did not have? How did he become a living soul? What was the name of the first man? Name of the first woman? Where did man first live? Name two fruits in the garden. What fruit was not to be eaten? What was to be the penalty? Did they obey God? What did God call to them? What did they answer? Did they remain in the garden? Why? Who guarded the garden? Where did Adam and Eve go? How did they get food? Near what mountain may the Garden of Eden have been? Is it a hill or plain? Was the climate cold? What bishop dated the events of the Bible? What date

does he assign to Adam? Who were the first sons of Adam? What was the occupation of Cain? Abel? What religious act did they perform? Whose offering was not acceptable? How did Cain feel about it? What did he do? What did God then say? What was Cain's answer? What did God do to Cain? Name the third son of Adam? Did men become small or large? Were they obedient to God? What did God say about his spirit striving with men? What did God say he would do? Was there one "just and perfect" man? What was his name? How many sons did Noah have? Name them. How did God decide to destroy the earth? What did he direct Noah to build? Did the flood come? Who were saved? How long did the flood last? On what mountain did the ark land? How high is Mt. Ararat? How many years after Adam was the flood? After the flood, what was Noah's first act? What did God promise? What was the sign of his promise? Where did Noah probably live? Which son of Noah was cursed? How long did Noah live? Date B. C.?

ABRAHAM AND LOT MIGRATE TO CANAAN

INTRODUCTION TO CHAPTER II

In Chapter I, we saw what the Bible says about the creation and fall of man. He fell from his high estate and was driven from Paradise. The sons of the first parents go out and get their bread by the sweat of their face. As they increase in number they engage in grossest sin. They become a race of giants, and the morbid story of their conduct is followed by another of their total destruction by a deluge. Only Noah, a "righteous and perfect" man, and his family are saved by the ark; after this they begin all over again. Some three hundred years later the Tower of Babel is begun and the "Confusion of Tongues" follows, and the three families of the sons of Noah migrate to different parts of the world, widely separating themselves from each other.

Dore

ABRAM LEAVES UR

TOWER OF BABEL

Doré

Chapter II

ABRAHAM AND LOT MIGRATE TO CANAAN

Gen. 11-14

Map—Shinar—Babel—Migration after the flood extended south from Ararat, along the Valley of the Tigris and Euphrates. The climate became increasingly milder and the soil lent itself to the needs of a people dependent upon agriculture. After three hundred years we get a glimpse of another landmark — Shinar (Babel), which it is believed was located as shown on the map. Gen. 11-2.

MAP—SHINAR—BABEL

Tower of Babel—Three hundred years after the flood Noah's tremendous family designed and started to build a great brick tower whose top should reach into the heavens.

Confusion of Tongues—Here God confused their language, and the people, being unable to understand each other, had to abandon the tower project, and "The Lord scattered them abroad upon the face of all the earth." Gen. 11: 1-9. B. C. 2247.

MAP—DISPERSION—It was then from Babel (Babylon) that the scattering of these families, according to their language, occurred. Japheth and his sons went to the north into Armenia and Asia Minor, and finally spread over Europe. Ham wandered south and west into Palestine, Arabia, and Africa, while Shem remained principally in the valley of the Euphrates and Tigris as indicated on the map.

CONFUSION OF TONGUES

CONSTANTINOPLE—A scene in Asia Minor, land of Japheth. He does not enter into the Bible story to any considerable extent until the Christian era is well opened up. Through Saint Paul his posterity is brought into the New Testament story after two thousand years or more, and ever since that time he has been the chief promoter of

MAP—DISPERSION

the Christian faith and is destined to carry the gospel to the uttermost parts of the earth.

CONSTANTINOPLE

SITE OF MEMPHIS.—Ham was the earliest builder and his posterity has left us the most ancient and colossal ruins, assuming that it was he who first settled the valley of the Nile. This is the site of ancient Memphis, which was one of the world's greatest cities in the days of Joseph.

SITE OF MEMPHIS

THE TENTS OF SHEM.—Shem still remained in his tents along the Euphrates. He was the pastoral member of the family. Up to this day he lives in this primitive manner, and even now the tents of Shem may be seen in all

THE TENTS OF SHEM

their primitive simplicity from the Nile to the Euphrates. They love the great outdoors and their free and easy life has been conducive to a sturdy people.

JERUSALEM JEWS—A group of typical Jerusalem Jews, descendants of Shem through Abraham and Sarah. They have changed but little except in dress and manner of living. Two-thirds of the population of Jerusalem is Jewish today, yet they do not govern the city. They are scattered throughout the world, but wherever they live they are known to be both industrious and prosperous, in spite of opposition, which is too often hurled at them.

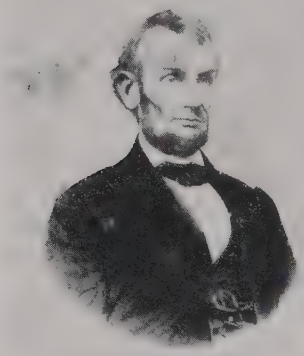
JERUSALEM JEWS

A BEDOUIN CHIEF—A Bedouin sheikh (an Arabian), descendant of Shem through Abraham and Hagar, whose pathetic story will be told in another chapter. He lives in the desert, is his own law-maker and lives up to only such parts of it as best serve his own purposes. He still lives primitively in his tents and does not show the progress of his half-brother, Israel.

A BEDOUIN CHIEF

A DESCENDANT OF HAM

A DESCENDANT OF HAM—A lineal descendant of Ham. He probably retains a more original likeness to his forebear than any of the sons of Noah; this particular individual is of Abyssinia, and a Christian priest of the Abyssinian order.

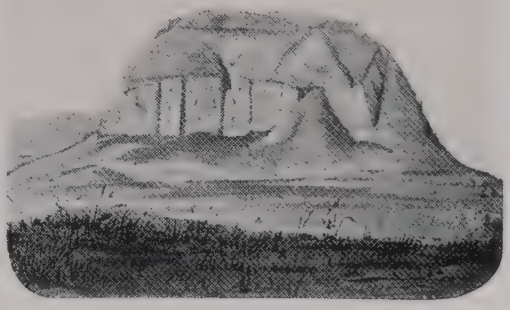


A GREAT AMERICAN

A GREAT AMERICAN—A son of Japheth. He represents the white races: Europeans and kindred peoples. The sons of Japheth have proven themselves to be the progressives of all ages. They are endowed with qualities that can not be defeated, they have ever been the leaders in the development of the highest civilization and after centuries of activity they are prepared to dominate the world, as it is believed they are destined to do. In their prosperity they have not forgotten their brothers in the East and have ever been willing to lend a helping hand to them.

MAP—Ten generations have passed since the flood and our attention is now called to Ur of the Chaldees, nearly five hundred miles from Babylon. Here lived Terah the father of Abram, Nahor and Haran, members of the house of Shem. Haran died at Ur, leaving a son whose name was Lot. Gen. 11: 25-29.

MAP



SCENE OF ANCIENT UR

SCENE OF ANCIENT UR—A great mound at Ur which is believed to antedate Abram. If so, then the patriarch probably saw this very place. At this writing extensive excavations are being carried on at Ur and many interesting discoveries are being made in Abram's native city.

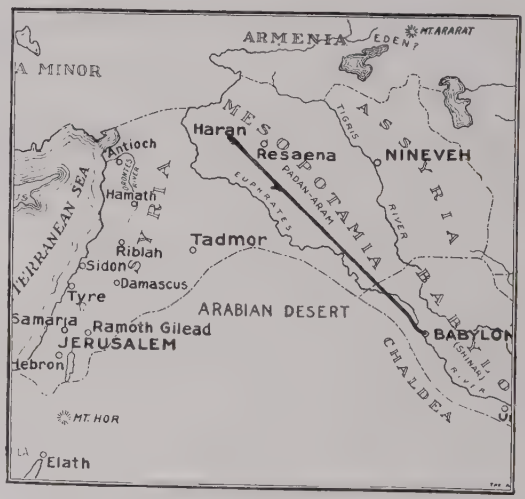
THE TENTS OF ABRAHAM—Abram was born at Ur two years after the death of Noah (Ussher). He married his half sister, Sarai, and dwelt in tents all his life. Whether God called him from here we cannot be sure, but Terah took Abram, Nahor and Lot and for some good reason started for Canaan. Gen. 11: 31. B. C. 1926.

THE TENTS OF ABRAHAM

EUPHRATES VALLEY

EUPHRATES VALLEY—Their course no doubt lay close to the Euphrates, and after a journey of unusual length in that day, they came to Haran, about one thousand miles north of the place of their nativity. This pictures a stack of licorice root in the Euphrates Valley not far from where Haran is supposed to have been located.

MAP—But it was left for Abram to move on into Canaan, for his father (at the age of two hundred and five) died in Haran after they had dwelt here for a short time (Gen. 11: 31-32), and it was here that God definitely called Abram to unknown parts. Gen. 12: 1-9.



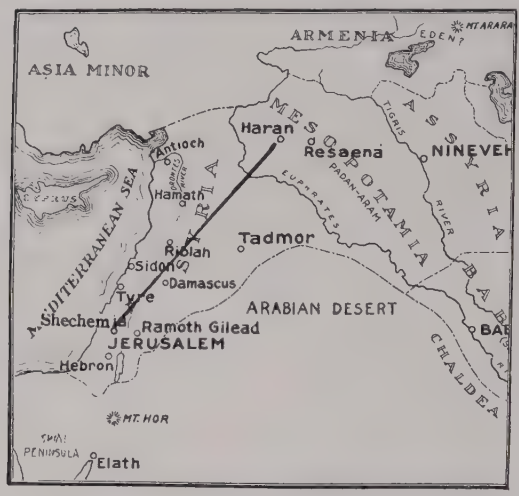
MAP

DAMASCUS

DAMASCUS—Damascus is one of the oldest cities in the world and was an important place in the days of Abram. Since it lies directly in the route to Canaan he surely passed through it, and it is probable that he obtained his faithful servant, Eliezer, here at that time. Gen. 15:2.

SCENE IN DAMASCUS—Damascus, because of its location, has been an important city since time immemorial. It now has a population of a quarter of a million and is the junction of caravan routes from every quarter of that country. We shall have occasion to see it more in detail in later chapters as we meet other characters.

SCENE IN DAMASCUS



MAP

MOVING TO CANAAN—"So Abram departed, and Lot went with him. Abram was very rich in cattle, in silver and in gold; and Lot, also, who went with him, had flocks and herds and tents." Abram was generous with Lot and treated him as a son as we shall see.

MAP—The first halting place in the Holy Land was at Sichem (Shechem), which lies to the south of Haran about four hundred miles. The dwellers were Canaanites, descendants of Canaan, the oldest son of Ham, and distant relatives of Abram.

SHECHEM—Shechem to-day is not like Abram found it. It has been besieged and stormed and destroyed many times since then; but it is remark-

SHECHEM

Dore

MOVING TO CANAAN

able that we can look upon the same physical features which were seen by the old patriarch nearly forty centuries ago.

PLAIN OF MOREH

PLAIN OF MOREH—"And Abram passed through the land unto the place of Shechem unto the plain of Moreh, and the Lord appeared unto Abram and said, unto thy seed will I give this land; and there builded he an altar unto the Lord who had appeared unto him." Gen. 12: 6-7. B. C. 1928. This is the plain of Moreh and here Abram erected the first altar unto the Lord in the Holy Land.

BETHEL

BETHEL—For some reason Abram did not tarry long at Shechem but moved on to Bethel, then

CAMP IN PALESTINE

called Luz, about twenty miles to the south.

CAMP IN PALESTINE—Here between Bethel and Hai (Ai) he pitched his tent and called upon the name of the Lord. Whether Abram received any definite message from God here we are not informed. Is it possible that he experienced his first wavering of faith at this place?

MAP—For a famine was in the land and Abram journeyed on into Egypt, apparently without having received any instructions of God to do so. He was directed to go to Canaan, and not to Egypt.

EGYPTIAN BOUND—Travelers on the road to Egypt. This is no doubt the kind of transportation employed by Abram. Customs change but little in the Lands of the

MAP

Hoet

EGYPTIAN BOUND

EGYPTIAN BOUND

Bible, so that as we see them today we might have seen them ages ago.

CARAVAN BY NIGHT—Much traffic is carried on by night since the days are very hot. In fact, at this time all business practically stops in those countries during the heat of the day. The night travelers present a very picturesque appearance indeed, and the western tourist will always remember the scene as the outstanding one of all his travels in the Oriental countries of Palestine, Arabia, and Mesopotamia for this reason.

EASTERN CAMP—So if they traveled mostly by night they camped by day like this, as they do even now. It is a common

CARAVAN BY NIGHT

thing to find a merchant fast asleep in his store or a farmer in his field at mid-day. Often the sojourner may be seen stretched out on the street fast asleep, from two to four in the afternoon.

EASTERN CAMP

THE RIVER NILE — It must have been very refreshing to Abram to reach the beautiful Nile, and a land of plenty, after he had found himself on the parched hills of Bethel in the midst of a drought.

THE RIVER NILE

THE STEP PYRAMID—Memphis was a flourishing city at that time. Pharaoh no doubt spent much of his time there and Abram surely did not fail to see this very ancient pyramid, which was near Memphis, and was very old even in

THE STEP PYRAMID

his day. This is called the Step Pyramid. It was made of softer material than the later ones like Cheops and is now falling into decay.

THE GREAT PYRAMIDS — The Great Pyramids in the distance. Not far from this view it is probable Abram met Pharaoh (whom it is believed was one of the Hyksos). He denied to the king that Sarai was his wife because he feared the king, and this misrepresentation proved to be a stupid and expensive blunder. Gen. 12: 11-18. B. C. 1920.

THE SPHINX — The Sphinx, too, was in a good state of preservation at that time. With all these "wonders" Abram might

THE GREAT PYRAMIDS

have stopped to compare the advancement made by the sons of Ham with those of his nearer kin on the Euphrates. (We will have occasion to see Egypt more thoroughly under Joseph and Moses.)

THE SPHINX

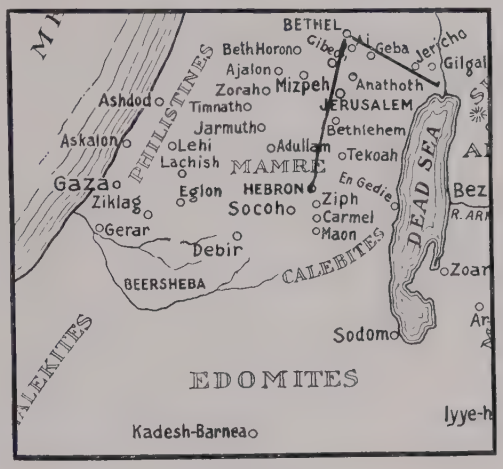
RETURN FROM EGYPT—Abram's mistake in introducing his wife as his sister hastened his departure from Egypt. He left peaceably, however, as is evidenced by the fact that Pharaoh permitted the Patriarch to take all his possessions with him as he returned to Canaan, and we are told that "he

RETURN FROM EGYPT

ABRAM AND LOT SEPARATE

was very rich." Gen. 13: 1-2.

ABRAM AND LOT SEPARATE—At best the pasturage was poor about Bethel, but the famine had passed and they remained here about two years. As has been seen, Abram and Lot kept their property interests separate. The servants of Lot and those of Abram disagreed and as the land about Bethel was not adequate anyhow, the two relatives decided to separate. So Abram gave Lot his choice of lands and they parted good friends, as will be seen later. Gen. 13: 6-9.



MAP

THE JORDAN VALLEY

MAP—Lot having his choice, selected the Jordan Valley, which was probably suggested by his recent visit to the Nile, and also by the fact that he spent his entire life over

TENTS OF LOT—JORDAN VALLEY

on the Euphrates. Abram went to Mamre (Hebron), about thirty miles south of Bethel. Gen. 13: 10-13.

THE JORDAN VALLEY—The valley of the Jordan, near the north end of the Dead Sea, is extremely productive. It grows all kinds of grain, vegetables, and fruits; even bananas grow here.

TENTS OF LOT—JORDAN VALLEY—So Lot pitched his tents here in the midst of this prosperous and fertile country and he would have prospered, but he fell in with bad company, and before his death he found himself poverty stricken.

ELISHA'S FOUNTAIN

ELISHA'S FOUNTAIN—A mammoth spring

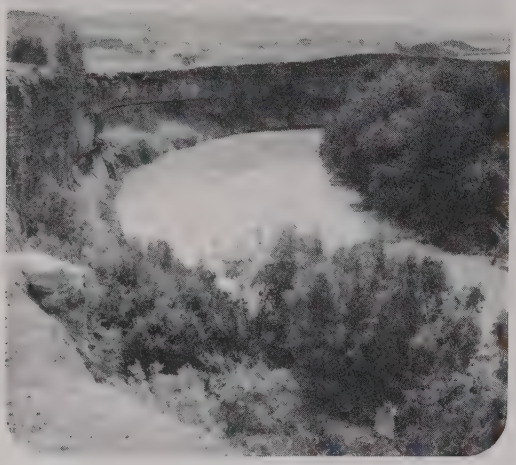
bursts from the foot of the Judean hills here, and supplements the Jordan in irrigating the plain. This great spring was probably bitter at the time of Abram. It is said to have been sweetened by Elisha through a miracle many years afterward. 2 Kings 2: 19-22.

VALLEY OF ACHOR

Valley of Achor—Another stream flowing from out the Judean hills spreads over the valley of Achor and lends its part to water this plain. Let us say in passing that it was in this valley that Achan was stoned for stealing the golden wedge from the plunder of Jericho in the days of Joshua. Of course there was no Jericho in Lot's day.

BEDOUIN CAMP

Bedouin Camp—This valley is the lowest spot on the earth's surface, being more than a thousand feet below sea level. Naturally the climate is hot and the laziest and most vicious natives of the country have always been found here.



THE RIVER JORDAN

The River Jordan—The River Jordan was the east boundary of Lot's grazing lands. The plain is about six miles wide here. From the standpoint of Bible history the Jordan is very important and we will see it many times as we proceed.

Questions

In what direction was migration after the flood? What direction is Babel from Ararat? Nature of the country? On what river is Babel? Where is its source? Mouth? Who built the tower of Babel? What material was used? Why was it not finished? What became of the builders? Where did the family of Ham go? Japheth? Shem? What people to-day are descendants of Ham? Japheth? Shem? Where is Chaldea? Where was Abram born? In what manner did he live? What was his father's name? His wife's name? Who was Lot? Where did Terah start? How far did he get? On what plain is Haran? Where did Terah die?

Where did God direct Abram to go? What direction is Canaan from Haran? Approximate distance? Where was the first altar built in the Holy Land? Where did Abram go from Shechem? What direction? How far? Where did Abram go from Bethel? Why? What blunders did he make with Pharaoh? Why? What is the river in Egypt? Where did Abram go from Egypt? Did he take his flocks? Why did Abram and Lot separate? Where did Lot go? Where did Abram go? How far apart were they? Did they remain friendly? What is the date B. C.?

ISAAC AND ISHMAEL

INTRODUCTION TO CHAPTER III

We have seen in the preceding chapter the story of the Tower of Babel, and how the families of Shem, Ham, and Japheth separated and became the heads of three distinct types of people. Abraham was a son of Shem, and a native of Ur in Chaldea, some five hundred miles south of Shinar (Babel). God saw fit to call forth from the world's population one man who, by processes of the severest discipline, should become the father of a people through whom the divine will should be wrought out and from whom should evolve the Saviour of the world. Abraham was the man chosen for that responsible position and God promised that he would establish him in Canaan and give the land to his children. Accordingly Abraham went to Canaan accompanied by Lot, his nephew. Their herds soon became so large that the country about Bethel would not support both, so they separated. Lot went over into the Jordan Valley and Abraham went down to Mamre (Hebron).

Schirmer

ABRAM APPROACHES CANAAN

Chapter III

ISAAC AND ISHMAEL

Gen. 13-21

MAP

MAP—Abram established himself in Mamre, about thirty-five miles from the Jordan. But "he pitched his tent toward Lot," that he might constantly be his shield in time of trouble. Gen. 13: 11-12. B. C. 1918.

MAMRE—Mamre is a broken plain about the head of a little valley called Eshcol, and here Abram had many interesting experiences. The building shown here is a Greek monastery dedicated to Abram. The spot we are looking upon is some two miles from modern Hebron and often the Bible calls the two places by the same name, which is apparent from Gen. 13: 18.

MAMRE

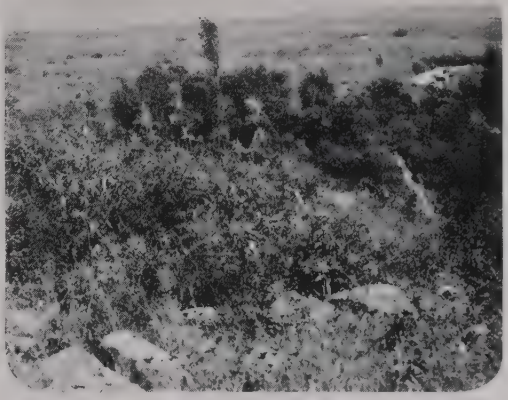
HEBRON

HEBRON — This is Hebron; reputed to be next to Damascus, the oldest city in the world. We will have occasion to return to Hebron, so we will continue in pursuit of Abram.

CAPTURE OF LOT—Within the course of five years Lot had wandered as far as the south end of the Dead Sea. He got there just in time to be captured with the Sodomites, who were all taken by Chedorlaomer and carried far to the north to a city called Hobah, near Damascus. Gen. 14: 1-12. B. C. 1913.

CAPTURE OF LOT

UPPER JORDAN—Abram had made many friends by this time; who, when they got word of Lot's capture, lost no time in accompanying Abram in pursuit of the captors of his nephew. They must have passed this very plain as they approached Kadesh.



UPPER JORDAN

COUNTRY OF DAN—They pushed on into the neighborhood of Dan, which afterward became a very important place. If there was a village there at all, at this time it was called Laish. After the days of Samson it was settled by a colony from Zorah who changed the name to Dan, the tribe to which they belonged.

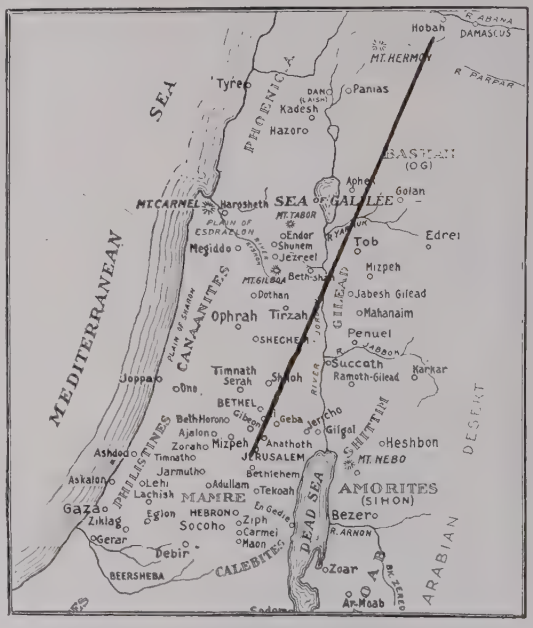
COUNTRY OF DAN

LEBANON FOOTHILLS

LEBANON FOOTHILLS—Still going northward, they came to the foothills of the Lebanons. (The old bridge was built in Roman days and was new in the time of Jesus.)

MAP—Abram and his neighbors overtook and slew Chedorlaomer at Hobah, a city in the Lebanons near Damascus.

ABRAM RECOVERS LOT—They recovered Lot and all the people of Sodom with their goods, after which they returned victoriously to Salem (Jerusalem), a distance of about one hundred and twenty-five miles.



MAP

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ABRAM RECOVERS LOT

KING'S DALE — JERUSALEM — The King of Sodom, who had escaped the captors, came over to Salem to congratulate Abram, and they met at the King's Dale, which is only a stone's throw from where the temple afterward stood on Mt. Moriah. Abram restored to the Sodomites all their belongings and kept nothing for his trouble, much against the protest of the King. Gen. 14: 17-24.

KING'S DALE—JERUSALEM

MELCHIZEDEK—The mysterious priest, Melchizedek, King of Salem (Jerusalem), also met Abram here and blessed him, and received tithes of all, and the uncle and nephew separated again, never to meet any more. Gen. 14: 17-24. Neither is the name of the priest-king mentioned again except in the Hebrew letter.

MELCHIZEDEK

SITE OF SODOM

SITE OF SODOM—Lot returned to the south shore of the Dead Sea with the King of Sodom, who came to congratulate Abram. But it seems their conduct was no better after this bitter experience. This scene is at the extreme south end of the Dead Sea and is believed to be the site of the lost cities of Sodom and Gomorrah.

POOL OF HEBRON—This is the pool of Hebron, to which reference is made in the days of David, but probably was not there when Abram visited Hebron (Mamre). At any rate Abram returned to Hebron, his old home after leaving Salem.

POOL OF HEBRON

PROMISE TO ABRAM—A year later the Lord ap-

peared unto Abram again and assured him of a son, and that his descendants should become as numerous as the stars. God's promises were broader at this time than they had been in earlier times. He was once more promised all the land as an inheritance forever, that both he and his posterity should receive divine guidance for all time, and urged the patriarch to trust in Him, which he did and is therefore called the "father of the faithful" until this day. Gen. 15. B.C. 1912.

PROMISE TO ABRAM

MAP

MAP—Here then Ishmael was born, though it appears from verse fourteen that Hagar, his mother, was below Beersheba, near Kadesh-barnea, at Beer-lahai-roi before the birth of her son. Gen. 16.

SCENE SOUTH OF BEERSHEBA

SCENE SOUTH OF BEERSHEBA—This scene is in the neighborhood of Kadesh-barnea, and the barren country is in striking contrast to Mamre. But God took care of the unfortunate Hagar until the child was born. After the birth of Ishmael his mother brought him back to the home of Abram and Sarai at Hebron and he was reared as the "child of promise" until Isaac was born to Sarai, Abram's wife. B. C. 1910.

ABRAHAM'S OAK — Thirteen years have passed and Abram is ninety-nine years old; God renews his covenant with him, changes his name to Abraham, demands circumcision, and definitely promises a son whose name is to be

ABRAHAM'S OAK

Schirmer

THE ANGEL'S VISIT

Isaac, and who shall be born to Sarai. The wife is ninety years old and her name is changed to Sarah. This is called Abraham's oak, the sole surviving member of the "oaks of Mamre," and it was here that Abraham received the promise. Gen. 17. B. C. 1897.

Tent Dwellers—Abraham dwelt in tents (Gen. 18: 1). As we have already seen, customs change but little in Palestine; it is therefore reasonable to suppose that the tents of Abraham were not much unlike this one, which is pitched but a little distance from where he camped for many years at Mamre.

TENT DWELLERS

The Angel's Visit—Abraham was a very generous man. Upon one occasion, while at Mamre, he entertained three strangers who proved to be messengers of God. (Believed to be referred to in Heb. 13: 2.) They commended the patriarch but predicted the immediate destruction of the country of Sodom and Gomorrah, home of Lot, in spite of the pleadings of Abraham. Gen. 18.

South of the Dead Sea—When Sodom stood here (or near here) two of the angels entered the city on the evening of the same day they had dined with Abraham.

SOUTH OF THE DEAD SEA

They were entertained by Lot, who met them at the gates of Sodom, and as a result of this kindness, when the city was destroyed next day, Lot was saved. Gen. 19: 1-14.

ENTERTAINING COMPANY — This pictures natives in this section entertaining company by night, and may be much the same way the angels were entertained by Lot and Abraham here ages ago.

LOT LEAVING SODOM—Before the city was destroyed Lot and his family were directed to leave, so that their lives might be saved.

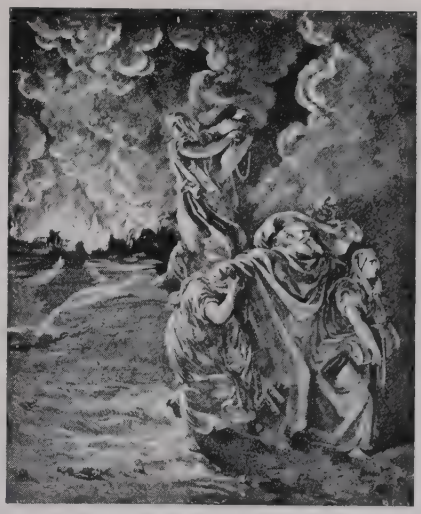
LOT'S WIFE LOOKED BACK—They were commanded, upon leaving the city not to look back, but we are told

ENTERTAINING COMPANY

Rubens

LOT LEAVING SODOM

that "Lot's wife looked back, and was turned to a pillar of salt." Gen. 19: 15-26.



LOT'S WIFE LOOKED BACK

A PILLAR OF SALT—The Dead Sea is the lowest, deadest, saltiest body of water on the earth. The bed of the sea is salt. Whole mountains of salt arise from the shores of the sea and many beautiful and peculiar formations are to be found around the shore. This pillar is called by the natives, "Lot's Wife." By a stretch of imagination you can see the bust of a woman in the "Pillar." Though it stands between Zoar and Sodom in the route of Lot's flight, no one attaches importance to it in this connection.

A PILLAR OF SALT

MAP—ZOAR—Zoar lies across the Dead Sea from Sodom. The distance around the shore is some eighteen miles, but the

MAP—ZOAR

air-line can not be more than five or six.

MOUNTAIN CLIFFS OF MOAB—Precipitous hills rise from the east shore, where Lot and his daughters dwelt in the cliffs and caves. Lot has lost all his possessions and is no doubt very much discouraged, and both he and his daughters have lost their self-respect, which is a still greater loss.

MAP—The two miserable sons of Lot were Moab and Ben-ammi (Ammon). Finally their tribes became very powerful and settled the country indicated by the map. They were subdued centuries afterward again and again, but they were a

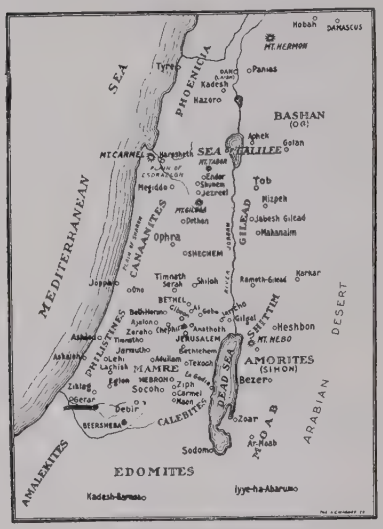
MOUNTAIN CLIFFS OF MOAB

thorn in the flesh of Israel for long after the time of Christ, and in a way, even until this day. The Ammonites were idol worshipers since their origin, and were responsible for placing the hideous god Moloch in Jerusalem in Solomon's day (see chapter 23). The Moabites, who, ever obstinate were a higher type of people and later you will observe that one of the daughters of Moab was Ruth, great-grandmother of King David.

MAP

A BEDOUIN HOME

A Bedouin Home—A Bedouin camp in southern Palestine. Abraham now moves to Gerar, and because he fears Abimelech the King, he again denies his wife as he had done before Pharaoh in Egypt. Gen. 20.



MAP—GERAR

MAP—GERAR—Here at Gerar Isaac was born, and at the age of eight days he was circumcised. Abraham is now one hundred years old. Gen. 21: 1-5. B. C. 1896.

GERAR—Abraham dwelt near Gerar for some months and "When Isaac was weaned he made a great feast that day," and it was then that Sarah demanded her husband to send Hagar and Ishmael away. Gen. 21: 6-11.

EXPULSION OF HAGAR—Sarah's demand prevailed and Abraham turned Hagar and Ishmael from his home, and they dwelt in the desert south of Beer-sheba.

HAGAR IN THE DESERT—Hagar was an Egyptian and was born in this same wilderness, fifty miles or more southwest of here. She could endure; but it was too much for the

GERAR

Van der Werff

EXPULSION OF HAGAR

boy, who almost perished with thirst. But God heard the cries of the mother and led her to see that she was not far from a spring of water, and the child was saved. Gen. 21: 12-21.

HAGAR IN THE DESERT

A SON OF ISHMAEL—God promised to make a great nation of Ishmael, and he did. This is a twentieth century Ishmaelite. They are a vicious, lazy people and to this day are a great menace to the Jewish people who still reside in the Holy Land. They bought Joseph, engaged Israel in many wars, and to-day laugh when a Jew is in trouble.

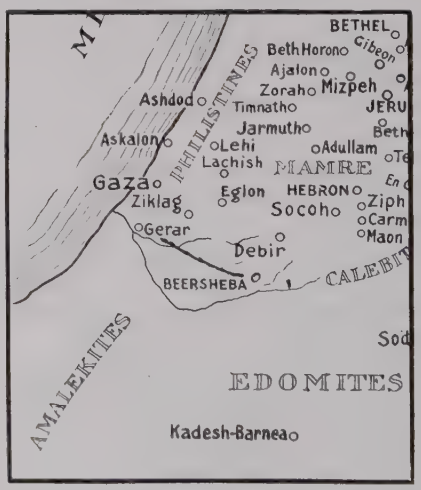
A SON OF ISHMAEL

A DAUGHTER OF THE DESERT—A Bedouin woman in North Sinai peninsula adorned in her

A DAUGHTER OF THE DESERT

jewels and best togs. Her forefather was Abraham and her mother was Hagar, the Egyptian, born east of the Red Sea. The population of this entire Sinai district is only about five thousand.

MAP—Abraham left Gerar and dwelt at Beersheba. He and Abimelech adjusted their difficulties in a mutually satisfactory way, and while we cannot say they were fast friends, they at least agreed not to fight. The Beersheba district has the most fertile and tillable soil in all Palestine, but it lies on the very edge of the desert and is therefore more subject to drouth than other parts of this country. Gen. 21: 22-30. As crops were uncertain in this section it was not a desirable place for permanent settlement, although he did make this his home for some twenty years.



MAP

THE WELL OF THE OATH

THE WELL OF THE OATH—Abraham dug a well and planted a grove at Beer-sheba, and Abimelech visited him and they swore by the well to live in peace. This is believed to be a well of Abraham and possibly "The well of the oath," which is the meaning of the name Beer-sheba. Gen. 21: 31-34. B. C. 1891.

QUESTIONS

What direction is Mamre from Jordan? Is Lot on a plain or hill? Abram? With what city is Mamre identical? Where is Sodom? What happened to Lot at Sodom? What direction is Damascus from Sodom? What did Abram do when Lot was captured? Was Lot recovered? Where did Abram go? Where did he meet the king of Sodom? To whom did Abram give tithes? Did Lot go with Abram? When did he go? What did God promise Abram? Where was Ishmael born? Who was his mother? What was Hagar's nationality? Did Abram have another son? What was his name? Who was his mother? Where was he born? How old was Ishmael when Isaac was born? Date B. C.? What became of Hagar and Ishmael? What threatened the life of Ishmael? To whom does Abraham again deny his wife? Result? What direction is Gerar from

Beersheba? What does Beersheba mean? Are there old wells there to-day? Did Abimelech and Abraham become friendly? Who visited Abraham at Mamre? Where did two of the angels go? Who met them at Sodom? What happened to Sodom? Was Lot saved? What became of Lot's wife? Where did Lot go from Sodom? Nature of country of Zoar? On what sea? Speak of salt deposits? How many sons had Lot? Name them. Who are Moabites? Ammonites?

JACOB AND ESAU

INTRODUCTION TO CHAPTER IV

As HAS been related, Lot and Abram chose separate locations about twenty years before the opening events of this chapter. Lot, having chosen the country of Sodom and Gomorrah, naturally fell in with its people. He was carried away by Chedorlaomer, but was rescued by Abram and his neighbors. But Lot did not have the strength of character of his uncle, and ended his days among the mountains of Moab, in poverty and disgrace. In the meantime Ishmael had been born to Hagar, Sarah's servant. Thirteen years later Abraham was given another son by Sarah, whom he named Isaac. Hagar and Ishmael were then sent away and Isaac became the sole heir. He was born at Gerar but now the family moved back to Beersheba, from whence the story follows.

Goodall

REBEKAH AND ELIEZER

Schirmer

ABRAHAM AND ISAAC

Chapter IV
JACOB AND ESAU
Gen. 22-28

Abraham and Isaac—The crucial test came to Abraham after he had lived in Beersheba twenty years, and Isaac was twenty-five years old. God said to him: "Take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon the mountain." Isaac was the idol of Abraham's life, he had been born after years of prayer and longing for a son, but notwithstanding this the faithful patriarch immediately made every preparation to comply with God's request and came to Moriah which to-day is a part of Jerusalem, ready to make the great sacrifice. Gen. 22: 1-3. B. C. 1871.

MOUNT MORIAH

Mount Moriah—Jerusalem, as it stands to-day, is built on four hills, and Mt. Moriah is one of them. But when Abraham was there it was a mere village and stood back to the south of Moriah. It was here, however, that Abraham came—intent upon offering Isaac as a burnt offering unto God.

SUMMIT OF MORIAH

SUMMIT OF MORIAH—Nearly nine hundred years later David bought this hill and Solomon built his temple upon it (B. C. 1000); the altar for burnt offerings was built upon the rock upon which it is said Abraham was going to offer Isaac. The building on this site to-day is the Mosque of Omar, and because of the history of the rock the dome is called "The Dome of the Rock." The stone is directly under the dome.

SCENE OF ABRAHAM'S ALTAR—The dome is supported by pillars as are here shown and the rock is there in the foreground. By many scholars it is believed to be the very spot visited by Abraham, when he

SCENE OF ABRAHAM'S ALTAR

Rembrandt

OFFERING ISAAC

was intent upon making a burnt offering of his son.

THE HISTORIC ROCK—To get a better view of the rock we give this picture which was taken from the top of the dome looking straight down upon it.

THE HISTORIC ROCK

OFFERING ISAAC—After preparing the altar "Abraham stretched forth his hand and took the knife to slay his son." But an angel interfered and Abraham was assured that he could offer a ram which he found there instead of his beloved son Isaac. Gen. 22: 4-14.

MODERN BEERSHEBA

MODERN BEERSHEBA—"So Abraham returned unto his young men who had accompanied him from Beersheba up to the foot of Moriah, and they rose up

GENERAL VIEW OF HEBRON

and went together to Beersheba, and Abraham dwelt there." Twenty-one years passed before the next great event in Abraham's life.

GENERAL VIEW OF HEBRON—In the meantime, Abraham seemed to have moved his family back to Hebron, about thirty miles to the north; here Sarah died, being one hundred and twenty-seven years old. Abraham wept for her many days, and the sons of Heth (Canaanites), original natives of Hebron, were very kind to him. Gen. 23. 1-3. B. C. 1860.

MACHPELAH—There was a great cave at Hebron called "Machpelah," and Abraham proposed to buy this for a family burial place. The children of Heth

MACHPELAH

urged him to accept it as a gift, but this Abraham refused to do and insisted that they sell it to him, which they did, for four hundred shekels of silver. The cave to-day is covered by this mosque which was once a Christian church.

ENTRANCE TO MACHPELAH

ENTRANCE TO MACHPELAH — The mosque is considered one of the most important shrines of the Mohammedan world, and it may well be so revered, for here Abraham, Isaac, and Jacob, together with their wives, were buried.

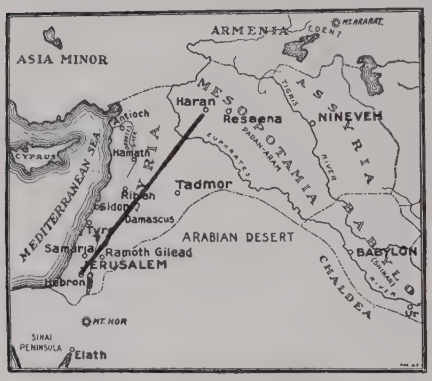
TOMB OF SARAH

BURIAL OF SARAH — "And Abraham buried Sarah, his wife, in the cave of the Field of Machpelah before Mamre: the same is Hebron in the Land of Canaan,

and the field and the cave that is therein were made sure unto Abraham for a possession of a burial place by the sons of Heth." Gen. 23: 19-20.

Tomb of Sarah—Behind that grating is said to be the tomb of Sarah. This with the tomb of Abraham was photographed by the American colony of Jerusalem two years ago when they were installing an electric light plant in the mosque. It is the first and only picture ever made in the mosque, as far as we can learn.

Map—After the death of Sarah, Abraham desires most of all in his old age to see Isaac properly married. A beautiful story is told in chapter twenty-four of how Rebekah was brought from Haran, the house of Nahor, to Isaac at Lahai-roi. (Haran is about five hundred miles northeast, in Mesopotamia.) Isaac himself did not go to Haran, but Abraham sent his trustworthy servant, Eliezer, upon this important errand of selecting a wife for his son from his father's house.



MAP

A Drink of Water—It is a common thing in the Bible lands for a woman to give a stranger a drink of water in this manner. So Abraham's servant prayed, "Let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy

Dore

BURIAL OF SARAH

Cabanel

REBEKAH AT THE WELL

camels drink also: let the same be she that thou hast appointed for thy servant Isaac." Gen. 24: 12-14.

A DRINK OF WATER

REBEKAH AT THE WELL — Rebekah came to the well. "She was the daughter of Bethuel, son of Milcah, whose husband was Nahor, brother of Abraham." That is, she was Isaac's cousin. Gen. 24: 15-21.

ELIEZER AND REBEKAH—"The damsel was very fair to look upon, and she went down to the well, and filled her pitcher and came up, and the servant ran to meet her, and said—let me, I pray thee, drink a little water of thy pitcher." Gen. 24: 16-17.

ELIEZER AND REBEKAH

ELIEZER CONVINCED—"And she said, Drink,

ELIEZER CONVINCED

my Lord. And she hasted and let down her pitcher upon her hand and gave him drink, . . . and the man wondering at her held his peace, to know whether the Lord had made his journey prosperous or not." Gen. 24: 18, 21.

ISAAC'S PRESENTS—So Eliezer told Rebekah his story and presented her with heavy golden jewelry, which had been sent by Isaac. He was invited to her father's home and the family agreed that she should go with Abraham's servant and become the wife of Isaac, her cousin. Gen. 24: 28-61.

REBEKAH PRESENTED TO ABRAHAM—The servant brought Rebekah into Canaan, and when he met Isaac he told him all the things that he had done. "And Isaac brought Rebekah to his mother's tent and took Rebekah, and she became his wife. He loved her, and

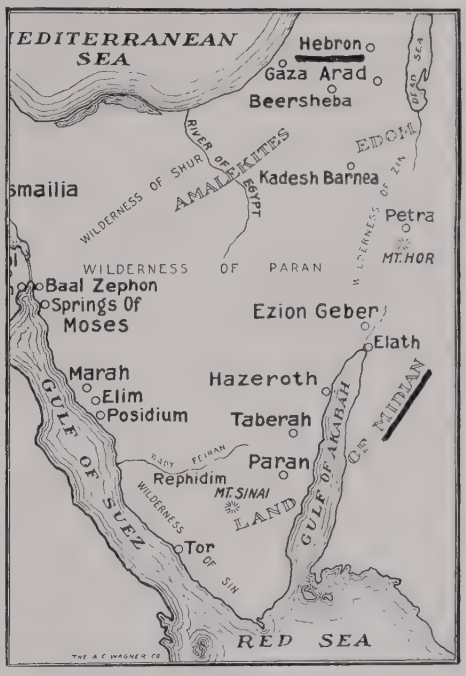
REBEKAH PRESENTED TO ABRAHAM

Schopin

ISAAC'S PRESENTS

Isaac was comforted after his mother's death." Gen. 24: 62-67.

MAP.—In the meantime, Abraham married Keturah, and she bore him six children. The most famous of these was Midian, the progenitor of the Midianites, or Arabians. They settled in Arabia and as far south as the Gulf of Akabah. They no doubt intermarried with the Ishmaelites and later with the Edomites (descendants of Esau). In later chapters we shall meet them many times.



MAP

THE SUNSET

THE SUNSET—Abraham, regardless of cost, was faithful to God to the very end. He traveled much, had no

HEBRON

enemies and was immensely rich for his day. "Abraham gave up the ghost and died in a good old age (one hundred and seventy-five years), an old man and full of years, and was gathered to his people." Gen. 25: 7-8.

THE FUNERAL TRAIN—Ishmael had married among the Egyptians, his mother's people. As might be expected, he was not friendly toward Isaac, but notwithstanding this he returned home for the funeral, and the two brothers buried their father. There is no record of any resentment upon the part of the outcast brother.

HEBRON—Abraham was buried in Hebron in the Cave of Machpelah,

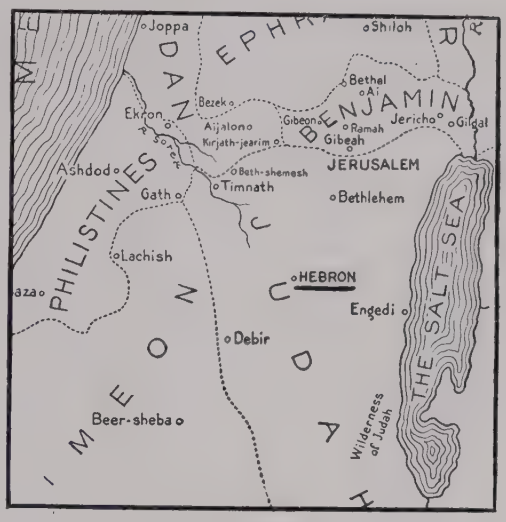
ABRAHAM'S TOMB

THE FUNERAL TRAIN

Schirmer

where a few years before he had laid his wife Sarah to rest. Gen. 25: 10. B. C. 1822.

ABRAHAM'S TOMB—And this is said to be his tomb inside the cave, which is covered by the famous mosque mentioned in a previous paragraph.

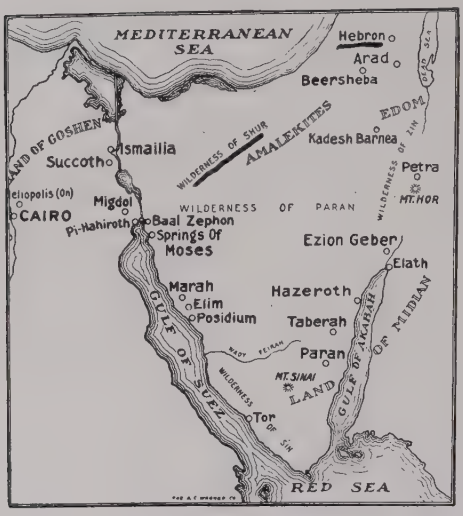


MAP

MAP—After the funeral of Abraham, Isaac returned to Lahai-roi, which is probably Beersheba or somewhere near, possibly to the south of it. Gen. 25: 11.

HAGAR'S WELL

HAGAR'S WELL—The country to the south is desert except for an occasional oasis like this. Hagar fled to Lahai-roi before the birth of Ishmael, and this spring is said to have been the one that saved the life of Ishmael.



MAP

MAP—Ishmael also returned to his home at Havilah, in the wilderness of Shur, near the boundary of Egypt. Gen. 25: 18.

A SON OF THE DESERT—Ishmael's mother was Egyptian and was reared in a desert region. So, naturally when Abraham sent her away, she wandered back to her own people, and her son was reared more like an Egyptian than a Hebrew. This man is a typical representative of the family, who are a warlike and sullen people to this day. This picture was taken during the World War, at which time he was made an officer in the British army. He proved himself a brave man and very valuable to the cause of the Allies, as was true of many professed Mohammedans.

A SON OF THE DESERT

A DESERT PHILOSOPHER

A DESERT PHILOSOPHER—The country is sparsely settled and offers few opportunities, but in spite of this an occasional philosopher is to be found among the poor descendants of Ishmael today.

EDOM—Isaac's sons, Jacob and Esau (twins), were born in this desert below Beersheba. Chronologists place the birth of the twins at 1844 B. C., and the death of Abraham at 1828 B. C., so that the boys were sixteen years old at the time of Abraham's death. Gen. 25: 24-28.

EDOM

A TYPICAL DESERT HOME—A typical modern home in the Kadesh-barnea neighborhood. It probably is not much unlike the place where

A TYPICAL DESERT HOME

Jacob and Esau were born.

PLAIN OF KADESH-BARNEA—Some small game is occasionally found here, but vegetation of the nature of palatable food is very scarce. So that a "mess of pottage" is a rarity and is more highly valued than we of this country can imagine.

JACOB AND ESAU—The birthright privilege naturally fell to Esau. But hunger drove him to sell this right to Jacob for a mess of pottage. They were still near Beersheba at this time, and the boys were about fourteen years of age. Gen. 25:29-34. B. C. 1830.

MAP—This part of the country occupied by Isaac is subject to drought and

PLAIN OF KADESH-BARNEA

Skeitz

JACOB AND ESAU

during a famine it seems that he started for Egypt. But he, for some reason halted at Gerar, the place of his birth, and remained there several years. Gen. 26: 1-6. B. C. 1804.

MAP

Home in Gerar—A perennial stream flows by Gerar and for this reason it does not become so stricken with famine as Beersheba, where there is water in the semi-desert stream only a small part of the year. Isaac, making the same mistake that his father did a few years before, introduced his wife as his sister to Abimelech, and trouble was threatened as before. Though Gerar was once the capital of a little kingdom, there is nothing whatsoever remaining to indicate that there ever was a city there. The stranger has no more welcome in this region to-day than that given to Isaac.

HOME IN GERAR

NEAR GERAR

NEAR GERAR—King Abimelech finally ordered Isaac to leave Gerar, so he moved a little way east, farther up the stream. A dispute had arisen between the herdsmen of Isaac and the king, and the remainder of his sojourn was very unpleasant as well as unprofitable. Gen. 26: 20-23.

GENERAL VIEW BEERSHEBA—So Isaac moved on to Beersheba, and the Lord renewed with him the covenant he had made with Abraham. Abimelech visited Isaac here, and they agreed to live peaceably, but to have no dealings with each other. Gen. 26: 26-33.

GENERAL VIEW BEERSHEBA

A DESCENDANT OF THE HITTITES—Esau is now forty, and he married a num-

ber of Hittite women, much to the displeasure of his parents. As far as is known, Isaac and his family still reside at Beersheba at this time. Gen. 26: 34-35. B. C. 1804.

A DESCENDANT OF THE HITTITES

DAUGHTER OF THE HITTITES—A typical woman of Beersheba. Her clothes are as much in style to-day as they were centuries ago. She is not called a Hittite but there is no question that she is related to Esau and Ishmael, both of whom married Hittite women, and ever since have resided in this section.

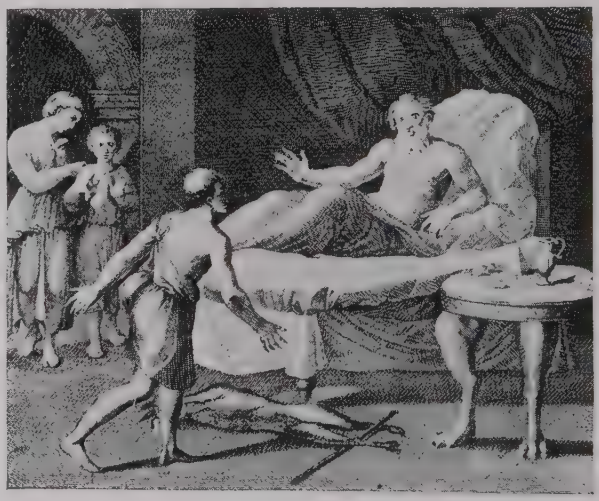
DAUGHTER OF THE HITTITES

ESAU SENT FOR VENISON—Fifteen or twenty years have passed. Isaac is very old. Esau, the hunter, seems to have been his favorite. He was

ESAU SENT FOR VENISON

sent out by his father to secure wildgame (venison as he called it), to make savoury meat such as he loved. "Bring it to me," he said, "that I may eat; that my soul may bless thee before I die." Gen. 27: 1-4.

JACOB RECEIVING THE BLESSING—Rebekah's choice was Jacob. She had overheard the conversation of Isaac and Esau, and as she wished Jacob to obtain this blessing, advised him to pose as Esau, and



ESAU LOST THE BLESSING

Horst

JACOB RECEIVING THE BLESSING

thus deceive his father, whose eyes were dimmed with age. This Jacob did, and received the blessing. Gen. 27: 6-29.

A DAUGHTER OF ESAU

ESAU LOST THE BLESSING—In the meantime Esau had prepared the savoury meat and brought it to his father, only to find that his brother had obtained the coveted blessing. Isaac said, "Behold I have made him thy Lord, and all his brethren have I given to him for servants, and what shall I do now?" Gen. 27: 30-40.

A DAUGHTER OF ESAU—This incident was more than Esau could bear and he vowed to take the life of his brother. But Rebekah, who had planned the whole affair, directed Jacob, and frustrated the plans of Esau. Gen. 27: 41-46.

JACOB SENT TO PADAN-ARAM

JACOB SENT TO PADAN-ARAM—She at once pursuaded Isaac to

send Jacob to Padan-aram that he might select a wife from among their own kin. She reminded him of Esau, who had disgraced the family by taking to himself Hittite wives, and argued that perhaps Jacob would do likewise sooner or later if he were not sent away. Gen. 28: 1-5.

Questions

What was Abraham's crucial test? Did he sacrifice Isaac? Where did he take Isaac? Where is Moriah from Beersheba? With what is Mount Moriah identical? What great building was afterward built on Moriah? Why was Isaac not sacrificed? What was offered instead? How old was Isaac at this time? Where did Sarah die? How old was she? In what city was she buried? What is the cave called? From whom did Abram buy it? How much did he pay? What building covers the cave Machpelah now? Who did Isaac marry? Where did Rebekah live? Direction and distance from Hebron? What relation to Isaac? Was Abraham pleased? Who selected Isaac's bride? Did Abraham marry after the death of Sarah? Who was another prominent son? Where did his son Midian settle? Who are his descendants? Where did Abraham die? How old was he? Date B. C.? Where was he buried? Did Ishmael return for the funeral? Were he and Isaac friendly? Who were the sons of Isaac and Rebekah? Were they twins? Which claimed the birthright? How did Jacob obtain it? Why did Isaac move to Gerar? What mistake did he make there? Where did Isaac now go? Which son was Isaac's choice? What did Isaac ask Esau to do? What did Rebekah advise Jacob to do? Which son received Isaac's blessing? What did Esau decide to do to Jacob? How did Rebekah forestall the murder of Jacob? Where was Jacob sent? What was the second purpose of his trip? Was Esau married at this time? Who did he marry? Were his parents pleased? Date B. C?

ISRAEL—THE NEW JACOB

INTRODUCTION TO CHAPTER V

ROUGHLY speaking, the time covered in the last chapter was one hundred years. When Isaac was twenty-five, his father was on the verge of making a burnt offering of him, but an angel stayed his hand. In the meantime Sarah died and was buried in Hebron. Isaac was married to Rebekah, a member of the house of his kin in Haran, and to them were born Esau and Jacob—twins. Abraham died at the age of one hundred and seventy-five and was buried by the side of Sarah in Hebron. The covenant made with Abraham was renewed with Isaac, who in turn was to hand it down to the next generation. This rightly belonged to Esau, but Jacob taking an undue advantage of his brother at a psychological moment, tricked him out of the blessing which was to have been conferred upon Esau by the father. Jacob, to save his life from the infuriated brother, was hurried off to Padan-aram, and Esau joined Ishmael in the desert.

Dore

JACOB AND RACHEL

Chapter V

ISRAEL—THE NEW JACOB

Gen. 28-33

COUNTRY OF ESAU

Country of Esau — Immediately after Jacob left for Padan-aram, Esau departed for the tribe of Ishmael in the desert southwest of Beersheba and took other wives from the family of his father's half brother—Ishmael. We will hereafter see that the sons of Esau and Jacob were bitter enemies for ages. Gen. 28: 6-10.

JACOB AND REBEKAH

Jacob and Rebekah — Jacob must have felt grateful to his mother who no doubt bade him godspeed as he departed for the house of her

NATIVE OF BETHEL

father in Haran. So he started in quest of a wife over the same route that Eliezer had gone years before when he secured Rebekah to be the wife of Isaac.

NATIVE OF BETHEL—On his lonely tramp to Haran he spent one night at Bethel where years before, Abraham, his grandfather, had set up an altar and where Lot and Abraham had separated.

JACOB'S DREAM—As he pillowed his head upon a stone here at Bethel he saw in a dream, angels ascending and descending between him and heaven. That same night the Lord renewed the covenant with Jacob and assured him that he was to be his father's successor. Gen. 28: 10-22.

MAP—BETHEL—Haran lay more than four hundred miles ahead of Jacob and it must have taken considerable courage to set out upon such a perilous journey alone.

MAP—BETHEL

Rosa

JACOB'S DREAM

LOST IN THE WILDERNESS

LOST IN THE WILDERNESS—But the fear of his brother whose blessing he had stolen, and the hope of meeting his parents' people, of whom his mother had given him a glowing description, gave him incentive sufficient to make the journey.

THE WELCOME WATER-SPRING—The route he took was sparsely populated and consequently there were few wells, and when he came to one we can fancy his tarrying a while to recuperate.

THE WELCOME WATER-SPRING

THE GALLANT JACOB—After many days he came to a certain well and he was courteous enough to lift off the top that a shepherdess might

THE GALLANT JACOB

water her flock. Upon inquiry he found that he was in Padan-aram and that the maiden was Rachel, daughter of Laban, Jacob's mother's brother. Gen. 29: 2-10. Jacob probably did not know he was in Haran, nor how far he had come until the girl informed him that she was Laban's daughter.

JACOB MEETS RACHEL—They were soon acquainted; and Rachel at once invited Jacob to her home. She ran ahead and told her father the news of the stranger and kinsman, and Laban was much pleased.

LABAN GREETS JACOB

LABAN GREETS JACOB—"And it came to pass when Laban heard these tidings of Jacob, his sister's son, that he ran to

Appiani

JACOB MEETS RACHEL

meet him, and kissed him and brought him to his house and he told Laban all these things. And Laban said to him, surely thou art my bone and my flesh, and he abode with him a month." Gen. 29: 13-14.

JUST FROM THE GARDEN

JUST FROM THE GARDEN—Further than this we are not told just what happened at the home of Laban during this month. But if such a visitor came to this country to-day this is about what he would see: The girls would gather the vegetables.

AN EASTERN SHEEP FOLD

AN EASTERN SHEEP FOLD—The father would go into the field or corral and select a sheep or a kid. It would be the finest in the flock and without a blemish.

PREPARING THE LAMB

PREPARING THE LAMB—And returning he would dress it, and it would be done religiously in the minutest detail. The people of this country are still very hospitable, not only with their relatives, but with strangers as well. One never sufficiently prolongs his visit. "You must remain a fortnight," and if it is impossible, then at least a few days more. When the time comes that you must go, the host accompanies his guest a long distance on his way.

A GOAT-SKIN CHURN—The churning would likely be done next. Goat's milk is placed in a dried goat skin, and the skin is inflated by a method of blowing. It is suspended on a tri-

A GOAT SKIN CHURN

pod, and by a shaking process butter is separated from the milk.

GRINDING AT THE MILL

GRINDING AT THE MILL—A bit of grain would be ground by Leah and Rachel at the little hand mill which consumes an hour to grind a gallon of coarse flour.

THE COMMUNITY WELL—Then one, or perhaps both of them would go to the well for water, which would be carried in an earthen jar of about four-gallon capacity. By well, they generally mean a natural spring, which is often miles away. But no matter, the girls would carry the water, for this is one item of their part of the work. To this day a man will never be found with a water pitcher at the well.

THE COMMUNITY WELL

ORIENTALS PREPARING BREAD

ORIENTALS PREPARING BREAD—Then bread would be prepared. It is usually kneaded in a wooden trough or in a tray made of clay. Then it is baked in an improvised stone oven outside the house.

THE MAN PREPARES THE COFFEE—Of course they had no coffee in those days, but if so, such a delicacy would have been prepared by the father, who would have proceeded with pride and great show. He is monarch of the home, no matter how humble it may be. Everything is done for him except that which requires some "science," which, of course, the woman cannot do because she is a woman.

THE MAN PREPARES THE COFFEE

PREPARING DINNER

PREPARING DINNER—In the meantime there is a general commotion in the kitchen (which is the great outdoors), as the women folks are doing their part in preparing the meal.

DINNER IS SERVED—The meal is served in one large bowl from which each helps himself, using his fingers. It is considered a breach of etiquette, however, to immerse the fingers in the common bowl above the first joint. The men eat first and apart from the women, who wait and are served what is left, if there happens to be anything.

DINNER IS SERVED

PLAYING THE GAMES—After the meal the men may indulge in some games or sports.

PLAYING THE GAMES

In this particular case it is high jumping.

THE DANCE—But more commonly it is dancing. Here again the women are not allowed—the dancing is for men only, and often they work themselves into a frenzy. When they do, the dance takes on a religious aspect and many times it is continued for days, or until they become exhausted.

TELL US A STORY—The meal is cleared away, the amusements are over, then a chat or a few stories, and all roll into their blankets and the day is done.

THE DANCE

JACOB CONTRACTS FOR RACHEL—But one day the routine was different. Jacob was in love with Rachel, and proposed to

Schopin

JACOB CONTRACTS FOR RACHEL

Laban that since he had no property to exchange for her, that he would work for him seven years, if the father would give the girl to be his wife. (An outright trade of this nature is very common there in this day.) Laban consented to this and Jacob began to work as a herdsman. Gen. 29: 15-20.

TELL US A STORY

JACOB THE SHEPHERD—For seven years Jacob patiently toiled for Laban over the plains of the upper Euphrates. "And they seemed unto him but a few days for the love he had for Rachel." Gen. 29: 20.

JACOB THE SHEPHERD

AN EASTERN BRIDEGROOM—It would have been no surprise if at the end of this

AN EASTERN BRIDEGROOM

time Jacob had donned his wedding garments; because of his certainty that he had purchased Rachel.

AN EASTERN BRIDE—Rachel was no doubt just as sure as Jacob. But the wedding did not take place at this time. (Note—these are portraits of a Bedouin bride and bridegroom. Very recent. The case was similar to that of Jacob and Laban but the man held the father to his agreement and took the girl by force of arms.)

THE GIRL WITH WEAK EYES—Leah was the older of the two girls, and she had weak eyes. Laban had already gotten seven years work out of Jacob, and probably thinking it would be

AN EASTERN BRIDE

more difficult to dispose of Leah to an advantage, compelled him to marry her instead of Rachel. But he finally proposed that if Jacob would work seven more years he could also marry Rachel. Jacob accepted Laban's offer and gave seven more years labor for Rachel. Gen. 29: 21-30. B. C. 1753.

THE GIRL WITH WEAK EYES

THE CAREFUL SHEPHERD—At the expiration of fourteen years Laban made his promise good and proposed that if Jacob would continue his services with him that he would give him a certain portion of the increase of the flocks. Jacob accepted his proffer, and by taking certain rather undue ad-

THE CAREFUL SHEPHERD

SCENE EUPHRATES VALLEY

vantages of the situation profited by the transaction. Gen. 30: 25-43.

SCENE EUPHRATES VALLEY—This scene is in the valley of the upper Euphrates where Jacob increased the flocks of Laban. The prosperity of Jacob was so phenomenal that it incited the jealousy of Laban's sons who affected their father to such an extent that he became very sullen toward his son-in-law. Gen. 31: 1-2.

TRAVELING BY CAMEL—And the Lord spake to Jacob for the first time (recorded) in twenty years, and directed him to return unto the land of his fathers. So Jacob mounted his family on camels and secretly stole away, taking with him all his

TRAVELING BY CAMEL

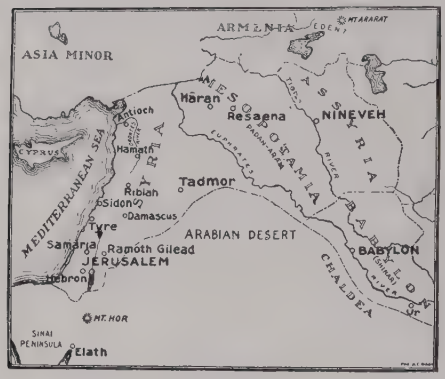
possessions. Gen. 31: 3-21. B. C. 1739.

THE CARAVAN

THE CARAVAN—Laban was a worshiper of idols. Three days after Jacob's departure he missed certain household gods, and presuming they must have been stolen by his son-in-law, set out in pursuit of him. With Jacob's little ones they traveled slowly, and Laban overtook them after they had progressed about three hundred miles.

JACOB AND FAMILY RETURNING

JACOB AND FAMILY RETURNING—Jacob's family at this time consisted of Leah and Rachel and their maids, eleven sons and one daughter, Dinah. The names of the



MAP

sons in order are Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, and Joseph.

MAP—From the map you will see the route taken by Jacob upon this three hundred mile return trip from Haran to Mount Gilead, where he was overtaken by Laban.

JACOB OVERTAKEN—Jacob had reached Mount Gilead when Laban overtook them. Laban demanded his gods, but Jacob denied having them, not having knowledge of what Rachel had done. The camp was searched but the gods were never found, for Rachel had very cleverly concealed her theft. Gen. 31: 19 and 34-35.

IN THE HEART OF GILEAD—Laban, it seems, never found out that Rachel had the gods, and so here in the heart of lonely Gilead the affair is closed by a covenant. They placed a heap of stones there and said, "This is Mizpah (watch tower). The Lord watch between

IN THE HEART OF GILEAD

De La Hire

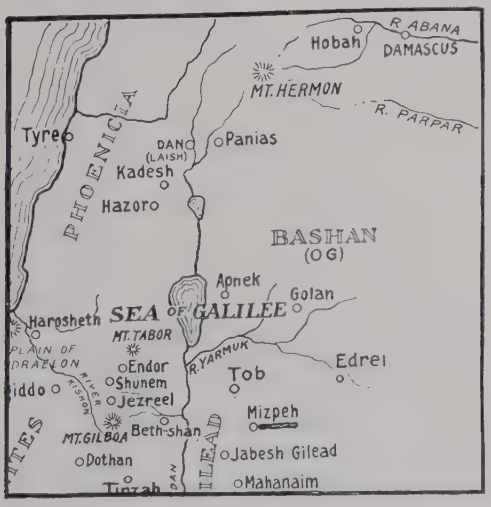
JACOB OVERTAKEN

me and thee when we are absent one from another." Gen. 31: 45-49.

THE SACRIFICE OF JACOB

THE SACRIFICE OF JACOB—"Jacob offered sacrifice upon the mountain and called his brethren (Laban and sons) to eat bread. They did eat and tarried all night in the mountain. And early next morning Laban rose up and kissed his sons and his daughters, and blessed them, and Laban departed and returned unto his place." Gen. 31: 54-55.

MAP—Jacob moved a bit farther unto Mahanaim from whence he sent messengers to Edom, about one hundred miles southwest, to inquire into Esau's attitude toward him. The returned messengers reported that Esau was on his way to meet him with four hundred men. Gen. 32: 1-6.



MAP

JACOB PREVAILED

JACOB AT THE JABBOK—Jacob was sore afraid of Esau who had threatened his life twenty years before, so he sent his men to meet his brother with valuable presents. He took his two wives and women servants and his children and possessions and sent them over the ford Jabbok, while he remained alone and spent the night in prayer. Gen. 32: 7-23.

JACOB PREVAILED—"And Jacob was left alone; and there wrestled a man with him until the breaking of day." Jacob's name was changed that night to Israel, a prince of God, because he prevailed, and the place was called Peniel, face of God. Gen. 32: 24-32.

THE RIVER JABBOK—Jacob had prevailed. He had no more fear; "he had seen God face to face and his life was preserved." So

THE RIVER JABBOK

Dore

JACOB AT THE JABBOK

he boldly crossed the Jabbok and joined his family, ready now for any eventuality.

Jacob and Esau.—He found four thousand before him with four hundred men and Jacob bravely but humbly approached him.

Jacob and Esau.

Esau's Forgiveness.—To Jacob's surprise, "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." And when Esau beheld the women and children he said, "Who are these with thee?" And Jacob, "The children which God hath graciously given thy servant." Esau [illegible]

[illegible]

Succoth—After expressing complete forgiveness, Esau returned to Mount Seir, and Jacob moved on a little way to Succoth, where he built a house for himself and stables for his cattle. Gen. 33: 12-17. B. C. 1747.

Questions

Why did Jacob leave home? Where did he go? Where did Esau go? Were the people of Haran related to Jacob? Is Padan-aram a city or country? Haran? Where did Jacob spend an eventful night? Nature of his vision at Bethel? What did God promise Jacob? What distance did he travel? Who did Jacob meet at a well? Who was Rachel's father? What relation was he to Rebekah? Was Jacob made welcome? How long did the visit last? With whom did Jacob fall in love? How many years labor did he exchange for Rachel? Did he get Rachel? Why? How many more years did he work for Rachel? At the end of fourteen years what did Laban propose? How many more years did he work? Was Jacob prosperous? Why did he leave Laban? To where did he set out? Why did Laban pursue him? Where did Laban overtake Jacob? Had Laban's idols really been stolen? Who took them? Did he find them? What was said at Mizpah? Where was Esau now living? Did he still fear Esau? When he learned Esau was coming to meet him what did Jacob do? Who wrestled with Jacob? Who prevailed? To what was Jacob's name changed? On what river did Jacob camp? Did Jacob meet Esau? What was their attitude? Where did Esau then go? Where did Jacob go next? Date B. C.?

JACOB IN CANAAN

INTRODUCTION TO CHAPTER VI

The previous chapter records the marriage of Jacob to Leah and Rachel, daughters of Laban in Padan-aram. The time covered is about thirty years and Jacob had been given eleven sons and one daughter. After twenty years in the employ of Laban he started to his father's house at Hebron. While in the mountains of Gilead he was awakened to the fact that he had been living a very selfish life and, after spending an entire night in prayer, he "prevailed with God." His name was changed to Israel and he became a new man from that time forward. Esau came up from Mount Seir to meet him before he crossed the Jordan and Jacob was assured of his brother's unqualified forgiveness. Jacob now prepares to cross into Canaan, where we shall follow him in the following chapter.

De Mova

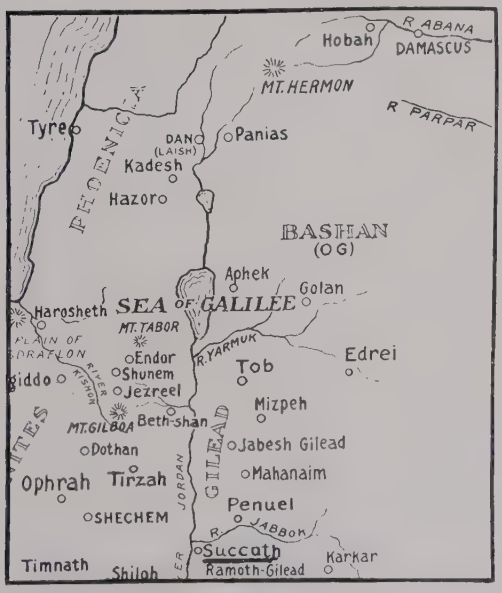
JACOB IN CANAAN

Chapter VI
JACOB IN CANAAN
Gen. 34-37

THE RIVER JORDAN

The River Jordan—Jacob is at Succoth, near the Jordan, where he had tarried for some time. He now crosses the river and proceeds on his journey to his father's house in Hebron.

Map—Shechem lies on the route to Hebron and is about twenty-five miles west of Succoth. No doubt Jacob had heard Abraham, his grandfather, speak of Shechem and he was at least curious to see the place.



MAP

Plain of Moreh—Shechem—Jacob's next halting place was here at Shechem. He probably liked

PLAIN OF MOREH—SHECHEM

it very much for he bought a certain parcel of a field and pitched his tent before the city, and erected an altar as Abraham had done years before. Gen. 33: 18-20.

GERIZIM AND THE PLAIN—We are standing in Sychar (John 4). The mountain is Gerizim and there is a well over at the foot of the hill, said to have been dug by Jacob. In John 4: 6 it is called Jacob's well.

BATTLE OVER DINAH—Jacob evidently intended locating here but because of an unpleasant affair which involved Dinah, his daughter, and which resulted in a pitched battle between his sons and the sons of Shechem, he de-

GERIZIM AND THE PLAIN

cided to quit the place. Gen. 34.

BATTLE OVER DINAH

DISPOSING OF THE IDOLS — Before they left, Jacob demanded of his family that they "bury their strange gods." (He may have just learned that Rachel really had her father's idols.) "And Jacob hid them under the oak which was by Shechem." Gen. 35: 2-4.

MAP—Now God said unto Jacob, "Arise, go up to Bethel and dwell there." Bethel is about twenty miles south of Shechem, on the crest of the Judean Hills. Jacob was no doubt very glad to receive God's approval to move to Bethel (Luz) on account of the unpleasant experience just mentioned. It was there that he had been much encouraged more than twenty years before, and it also brought him that much nearer his father's home in Hebron. His parents had been waiting many years for his return and often had wondered at his long delay in returning.

MAP

AN ANCIENT ALTAR

AN ANCIENT ALTAR—"So Jacob came to Luz which is in the land of Canaan, that is Bethel, and he built there an altar and called the place El-beth-el because there God appeared unto him when he fled from his brother." Deborah, Rachel's nurse, died here and was buried by an oak. Gen. 35: 6-8.

BETHEL—Abraham and Lot had dwelt here at Bethel. It was here that Jacob had seen the vision of a ladder reaching to heaven. And now God reassures him he is Israel indeed, and that he is Divinely chosen to succeed Abraham and Isaac. And Jacob called it the very "House of God."

BETHEL

Bourdon

DISPOSING OF THE IDOLS

MAP

MAP—Bethlehem is about twenty miles south of Bethel. In those days it was called Ephrath. Gen. 35: 19. It was to this city that Jacob next moved.

BETHLEHEM—The first great sorrow came to Jacob as he approached Bethlehem. He had loved Rachel so ardently. She had given him one son, Joseph, and here at Bethlehem Benjamin was born and Rachel, the mother, died. Gen. 35: 16-20. B. C. 1729.

BETHLEHEM

RACHEL'S TOMB—"And it came to pass as her soul was in departing that she called his name Ben-oni, but his father called him Benjamin (son of the right hand). And Rachel died

RACHEL'S TOMB

and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave. That is the pillar of Rachel's grave unto this day." Gen. 35: 18-20. This is the first monument to the dead, mentioned in the Bible.

WATCHTOWER NEAR BETHLEHEM—It must have been late in the day when Jacob left the grave of Rachel, for he spread his tent near the tower of Edar that night, which is believed to be only two or three miles south of Bethlehem. Gen. 35: 21.

WATCHTOWER NEAR BETHLEHEM

MAP—One day more of travel will bring Jacob to Mamre (Hebron), which is fifteen miles away. Isaac and Rebekah have been waiting

there more than twenty years for their son's return, and now they are to receive the joyous surprise of his appearance.

MAP

JACOB RETURNS HOME—"And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah which is Hebron where Abraham and Isaac sojourned." Gen. 35: 27. We are not told of the reception given Jacob upon his return, but it must have been one of Oriental splendor, since he had been faithful to the wish of both Isaac and Rebekah.

ABRAHAM'S OAK

ABRAHAM'S OAK—This very old oak, the last of this species that thrived in the days of Abraham and Isaac, still stands at Mamre. Not

JOSEPH AND HIS BROTHERS

far from here Isaac received Jacob upon his return. Verses twenty-eight and twenty-nine record the death of Isaac at the age of one hundred and eighty years. Chronologists agree that he died in 1724 B. C., or about the time of the imprisonment of Joseph. So then he must have lived more than twenty years after Jacob's return.

JOSEPH AND HIS BROTHERS—Years pass, concerning which there is no record. Joseph is now seventeen, and his father's favorite son. Jacob showed his favoritism by making him a coat of many colors, "and when his brethren saw that their

JOSEPH'S DREAM

Dore

JACOB RETURNS HOME

father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Gen. 37: 4.

MAP

JOSEPH'S DREAM—They became still more incensed when Joseph dreamed that he should become the center of the family life. Gen. 37: 5-11.

MAP—It will be remembered that Jacob owned a parcel of land at Shechem. Thither the older sons had been sent to pasture their flocks, a distance of about fifty miles north of Hebron. You will note also that Dothan lies some fifteen miles beyond Shechem.

JACOB'S WELL AT SHECHEM

JACOB'S WELL AT SHECHEM—After the sons had been gone some days, Jacob sent Joseph to

ROAD NORTH OF SHECHEM

inquire if it were well with them and the flocks. But when Joseph got to Shechem his brothers could not be located. Whether they were afraid of the Shechemites because of the trouble over their sister, Dinah, or that the pastures had failed we are not informed. They had gone to Dothan. Gen. 37: 12-14.

ROAD NORTH OF SHECHEM — At last Joseph got information that they had gone to Dothan, so the boy pushed on northward. This picture is intended to show the nature of the country which lay in his route, taken from Samaria. Gen. 37: 15-17.

VALLEY OF DOTHAN — "And Joseph went after his brethren and found them in Dothan." Gen. 37: 17.

VALLEY OF DOTHAN

JOSEPH AT DOTHAN

JOSEPH AT DOTHAN—"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him, and said one unto the other, Behold this dreamer cometh, come now therefore and let us slay him." Gen. 37: 18-20.

REUBEN RECOMMENDS THE PIT

REUBEN RECOMMENDS THE PIT—It was through the influence of Reuben that they did not put Joseph to death. He recommended that they

JOSEPH PLACED IN THE PIT

put him into an empty cistern, or pit, secretly intending to rescue the boy later. Gen. 37: 21-22.

JOSEPH PLACED IN THE PIT—They all agreed to Reuben's suggestion and cast him into a pit, with the purpose of leaving him there to die of starvation. Gen. 37: 23-24.

JOSEPH RAISED FROM THE PIT—But just then they sighted a caravan of Ishmaelites going down into Egypt with a cargo of spices from

JOSEPH RAISED FROM THE PIT

JOSEPH SOLD TO THE MIDIANITES

Gilead, and Judah proposed that they lift Joseph from the pit and sell him to these dusky relations, and thus save themselves from the responsibility of his death. So they withdrew him from the pit. Gen. 37: 25-27.

JACOB IS DECEIVED

JOSEPH SOLD TO THE MIDIANITES — And Joseph was sold to the Ishmaelites (also called Midianites) for twenty pieces of silver. They carried him down into Egypt where he was sold into slavery at a handsome profit. Gen. 37: 28. B.C. 1718.

JACOB IS DECEIVED—Jacob, as a young man, had deceived his father in an unfair deal with Esau, and now as a father he is to be more sorely deceived. The sons tore the beautiful coat and besmeared it with blood and returned, suggesting to their father that some wild beast had destroyed the favorite son, Rachel's first born. Gen. 37: 31-33.

JACOB GRIEVES FOR JOSEPH

MAP

JACOB GRIEVES FOR JOSEPH—The deception was complete, and Jacob agonized with grief. He donned sackcloth and mourned for many days, saying, "Joseph is no doubt rent in pieces and I will go down to my grave unto my son mourning." Gen. 37: 33-35.

MAP—For a boy of seventeen the trip to Egypt must have been interesting indeed. They passed through the old cities of Canaan, then through the sandy wastes beyond. Here and there they saw a beautiful oasis, and an occasional glimpse of the blue Mediterranean to their right lent wonderful interest to the trip. Similar scenery greets the traveler to-day.

THE NILE—To a young man reared among the barren hills of Judea, the grandeur of the Nile must have so thrilled him that

THE NILE

he forgot all about the cruelty of his brothers.

THE SPHINX

THE SPHINX—And then beyond the Nile is the Sphinx, the most colossal statue in the world. It stands seventy feet high. The eye is four feet in diameter and the ear is seven feet across.

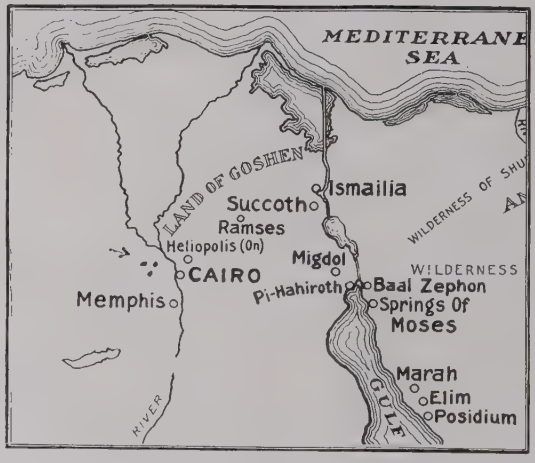
THE GREAT PYRAMIDS—Long before he saw the Sphinx the pyramids loomed high against the horizon. It was a wonderland indeed to Joseph, and he must have taken keen interest in the great achievements of men and the bronzed and busy population of this exceedingly strange country.

THE GREAT PYRAMIDS

CHEOPS

CHEOPS—This one (Cheops) is nearly five hundred feet high and can be seen thirty miles away. You can get an idea of its immense proportions if you can imagine its base covering a fourteen-acre field.

MAP—Thus far the trip was full of great interest. But he must go to Memphis, the capital, the residence of Pharaoh and the metropolis of Egypt. Memphis was south of the great pyramids, which stood high upon the horizon, and could be plainly seen from the capital. It stands back from the Nile above the high-water mark, where the great Sahara Desert sets in, and was safe from the annual overflow.



MAP

SITE OF MEMPHIS

SITE OF MEMPHIS—On this plain, about ten miles south of the great pyramids, was Memphis, but it has long since disappeared.

EXCAVATIONS AT MEMPHIS—Archeologists have tried in vain to tell us of the teeming population, the conduct of business, the great buildings of state, and the many wonderful scenes that were once witnessed when Memphis was at the zenith of her glory. On every hand fallen, colossal granite statues are to be seen here to this day. The most completely wrecked temples, the most deeply buried ruins and the oldest tombs and pyramids in all Egypt are found here.

EXCAVATIONS AT MEMPHIS

ONCE THE HEART OF MEMPHIS

ONCE THE HEART OF MEMPHIS—It is in Memphis that Joseph will be sold as a slave. He is no doubt conscious of this fact, and is wondering every moment who will be his master and what will be required of him. God was with Joseph.

EGYPTIAN SLAVES—As he observes other slaves perhaps he reasons: "If I am esteemed as more than these, it will only be by the grace of God." So he took courage and decided that in any and all events he would trust in the God of his father, let happen what will.

EGYPTIAN SLAVES

WOMEN IN BONDAGE

WOMEN IN BONDAGE—Slavery was a common thing in Egypt in that day, and though the slave traffic as such does not exist there now—there are many who are virtually in slavery.

AN OBEDIENT SERVANT—But Joseph's early training had fitted him for something more than common labor, and this fact together with his fine character was soon to lift him far above the level of the average bondman whom this one represents. Thus half his struggles were ended, and he was prepared for any eventuality, regardless of what this strange people should impose upon him. "And the Lord was with Joseph."

AN OBEDIENT SERVANT

Questions

Locate Succoth. What river flows between Succoth and Shechem? Locate Shechem. Who of Jacob's relations had been at Shechem? What did Jacob buy at Shechem? What is the name of the plain? What large mountain is near? Why did Jacob leave Shechem? What did he bury there? Where did he move from Shechem? What experience had Jacob at Bethel twenty years before? What two people had lived at Bethel? Is Bethel hill or plain? What does Bethel mean? Where did Jacob go from Bethel? How far and what direction is Bethlehem? Which son of Jacob was born at Bethlehem? Who was his mother? Where was Rachel buried? How far and what direction is Hebron? Who were waiting at Hebron for Jacob? How old is Isaac now? How many sons has Jacob? Which was his favorite? How did Jacob express his favoritism for Joseph? What did the brothers think of Joseph? Where were they sent to pasture the flocks? On what mission was Joseph sent to Shechem? Where did he find the brothers? What direction is Dothan from Shechem? What did the brothers decide to do to Joseph? Where did they first put him? Why did they take him out of the pit? To whom was Joseph sold? What did they pay for him? Where did the Midianites take him? What was the report of the sons to Jacob? What proof did they bring? Did Jacob believe their report? What did Jacob say? Who had Jacob deceived years before? What direction is Egypt from Palestine? What was the capital of Egypt then?

JOSEPH IN EGYPT

INTRODUCTION TO CHAPTER VII

In chapter six we saw how Jacob came to Shechem, where he bought a certain field and probably dug a well. Then he came to Bethel and after a brief stay went on to his father's house at Hebron. When he got to Bethlehem, Rachel gave birth to Benjamin, but she died and was buried near that city, and Jacob went on heart-broken. Joseph, the favorite of his father, now comes into the story prominently. He was sent to find his brothers who were at Dothan with the flocks. The jealous brothers sold him to traders going into Egypt, and when they returned to their father at Hebron the sons, trying to hide their crime, pretended that Joseph had been killed by some wild animal. Joseph was carried to Egypt and placed on the slave market.

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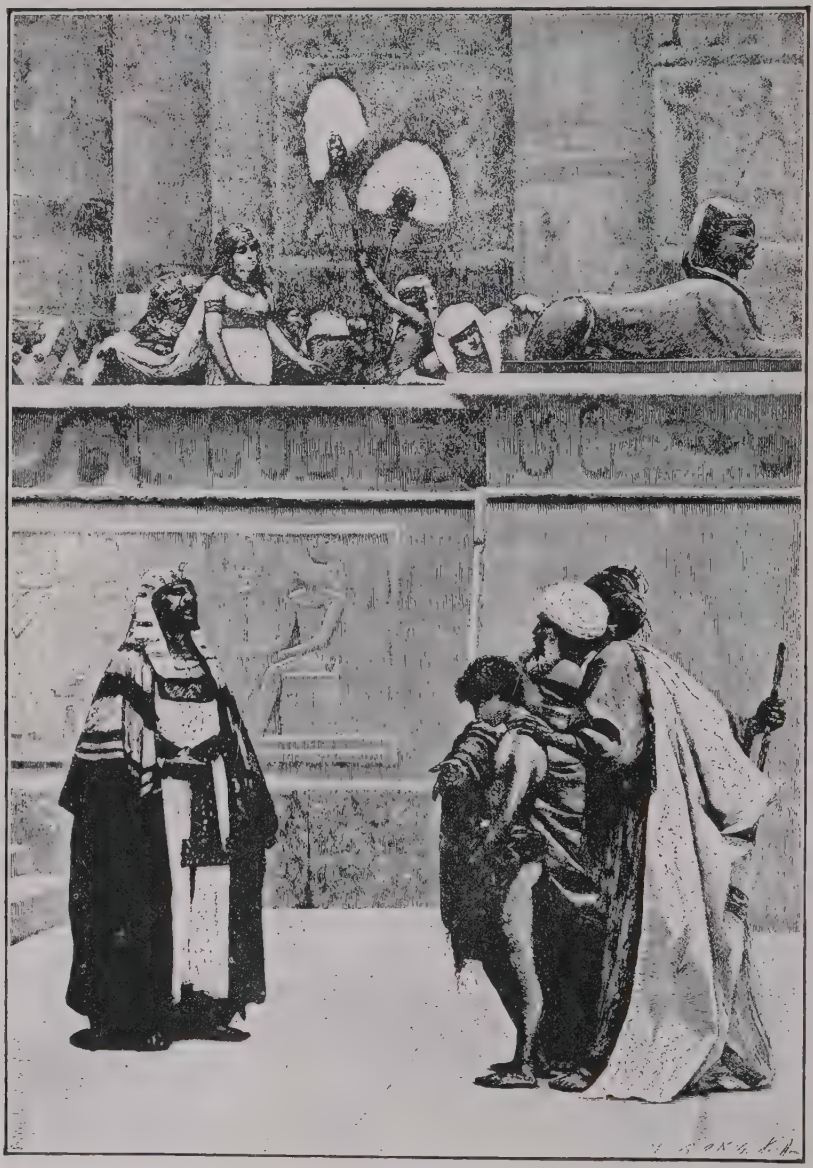
JOSEPH



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JOSEPH SOLD TO POTIPHAR

Chapter VII

JOSEPH IN EGYPT

Gen. 39-45

Joseph Sold to Potiphar—Joseph was sold to an Egyptian whose name was Potiphar, and who was captain of the king's guard. Potiphar's position was second only to Pharaoh himself. He lived in great style and his home was in keeping with his position. Gen. 39: 1.

PRIMITIVE METHOD OF IRRIGATION

Primitive Method of Irrigation—It is reasonable to suppose that Joseph was at first set to simple menial labor, perhaps like watering his master's garden, which is done to this day by the use of a "sweep" to make the lifting of the bucket lighter.

Sakiah—Irrigation is also done by the sakiah. Joseph might have been assigned to the task of driving the camel or water buffalo, which is not too severe for a boy of seventeen.

Errand Boy Near Memphis—"The Lord was with

SAKIAH

Joseph" (39: 2) and his tasks no doubt were lightened. Running errands for his master might have been one of his simple duties. At any rate "Joseph found grace in the sight of Potiphar." Gen. 39: 4.

SCENE ON THE NILE—"And it came to pass from that time that he made him overseer in his house and over all he had. The Lord blessed the Egyptian's house for Joseph's sake, and he left all that he had in Joseph's hands, and Joseph was a goodly person and well favored." Gen. 39: 5-6.

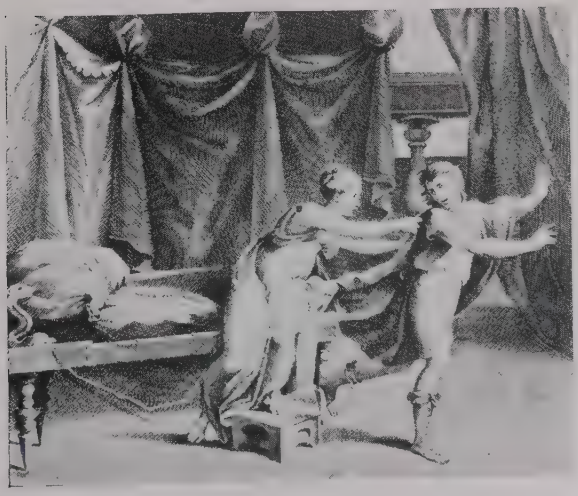
JOSEPH AND THE WIFE OF POTIPHAR—Joseph had scarcely become acquainted with

ERRAND BOY NEAR MEMPHIS

the conduct of the affairs of the house when his master's wife falsely accused him because he rejected her passionate advances, and Potiphar had him cast into prison. Gen. 39: 7-20. B. C. 1718.

SCENE ON THE NILE

JOSEPH IN PRISON—"But the Lord was with Joseph." He made himself so useful in the prison, and his ability and faithfulness were so pronounced, that soon the keeper placed him in charge of the entire prison. Gen. 39: 21-23.



JOSEPH AND THE WIFE OF POTIPHAR

ENTRANCE TO ANCIENT PRISON—This is the entrance to a dungeon-like building of very great antiquity. It is pointed out as being the old

JOSEPH IN PRISON

prison where Joseph was incarcerated in Egypt.

JOSEPH INTERPRETS PRISONERS' DREAMS—The king's butler and baker were also cast into the royal prison, and each of them had a dream which Joseph interpreted, and which came to pass just as he had predicted. Joseph had requested the chief butler (who was restored to his position) to remember him to the king as he ministered to the monarch from time to time. The butler promised, but appar-

ENTRANCE ANCIENT PRISON

Cornelius

JOSEPH INTERPRETS PHARAOH'S DREAM

ently forgot his pledge. Gen. 40.

JOSEPH INTERPRETS PRISONERS' DREAMS

WISE MEN FAIL TO INTERPRET DREAM—Two years pass. The king also has a most curious and troublesome dream. He called in his "magicians" and "wise men" but they failed to give him a satisfactory interpretation. Just then the king's butler remembered his experience in the prison and recommended Joseph. Gen. 41: 1-13.

WISE MEN FAIL TO INTERPRET DREAM

JOSEPH INTERPRETS PHARAOH'S DREAM—Pharaoh lost no time in sending for the young prisoner. Joseph's first words were, "It is not in me; God shall give Pharaoh an answer of peace," and then the king was told of a seven years' famine that was to follow an immediate seven years of plenty,

and Joseph outlined a practical course of procedure. "And the thing was good in the eyes of Pharaoh and in the eyes of all his servants." Gen. 41: 14-37. B. C. 1716.

JOSEPH APPOINTED OVERSEER—"And Pharoah said unto Joseph, forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house and according unto thy word shall all my people be ruled." Gen. 41: 38-44.

JOSEPH APPOINTED OVERSEER

JOSEPH DIRECTING THE CAMPAIGN—Joseph had been in Egypt thirteen years and was now thirty years of age. Notwithstanding his inexperience as an executive he conducted the affairs with great skill, for he trusted the divine leadership and God was with him, and his success must have surpassed the more sanguine expectations of the king himself. Gen. 41: 46-49.

RUINS OF GRANARY—This old ruin is said to be the ruins of one of the great granaries used by Joseph. It is located near Cairo, and its form is like

Breenburgh

JOSEPH DIRECTING THE CAMPAIGN

that of a very large well.

RUINS OF GRANARY

OBELISK OF ON—(Heliopolis)—In the meantime Pharoah arranged a wedding for Joseph with Asenath, daughter of the priest of On. (Heliopolis). Office in Egypt carried with it religious as well as civil authority and it is believed that for this reason the king arranged Joseph's marriage with the daughter of a most prominent priest. Joseph's authority was second only to that of Pharaoh himself, and he must therefore be fully invested by

OBELISK OF ON

POOL NEAR MEMPHIS

Pharaoh with both phases of authority.

POOL NEAR MEMPHIS—The famine came as Joseph had predicted. "And the drought was severe in all the land." There was bread in Egypt but the people had to sell their stock, their lands, and finally themselves to Joseph in order to secure it.

MAP—Jacob is still living at Hebron and by this time has become reconciled to the loss of his gracious son, who was the child of his first and only love.

MAP

MAMRE—The famine had also reached Canaan, and the hills of Mamre where Jacob lived be-

came parched in consequence of the prolonged drought. There had been a famine in Abraham's day, and another in the days of Isaac, and now Jacob is caught in the grip of another.

MAMRE

BEDOUIN CAMP NEAR MAMRE—There was no more merriment about the tents of Jacob. The corn, the flocks, and the curds were exhausted, and both man and beast were facing starvation.

BEDOUIN CAMP NEAR MAMRE

PARCHED HILLS OF MAMRE—The sons were seeking pasture among the sunburned slopes of Canaan and

PARCHED HILLS OF MAMRE

looking for water for their famishing herds along the dry creek beds, but in vain. Then Jacob learns there is corn in Egypt. Gen. 42: 1-2.

THE CARAVAN —So he at once sent his sons upon a trip to this favored land. Fortunately he had money (Gen. 42: 25) and with this, ten of the sons departed for Egypt to buy food, leaving Benjamin with the father.

VISION OF SELLING JOSEPH —They possibly follow the same route over which Joseph had been carried more than twenty years before. But how different they feel, and how different is the purpose of their trip. "Their sin is soon to

THE CARAVAN

De Geetere

VISION OF SELLING JOSEPH

find them out," but they do not now realize it.

THE GREAT PYRAMID—The wonders of Egypt must have impressed these sons of Jacob with as keen an interest as they had Joseph. They were awe-struck with the splendor of it all and thought of the authorities of this great country in terms of reverence.

THE GREAT PYRAMID

JOSEPH THE PRIME MINISTER

JOSEPH THE PRIME MINISTER—The sons of Israel might have seen Joseph in Egyptian costume driving his spirited steeds along the streets of Memphis and receiv-

ing the applause of the populace, but if they did, they little dreamed he was their brother.

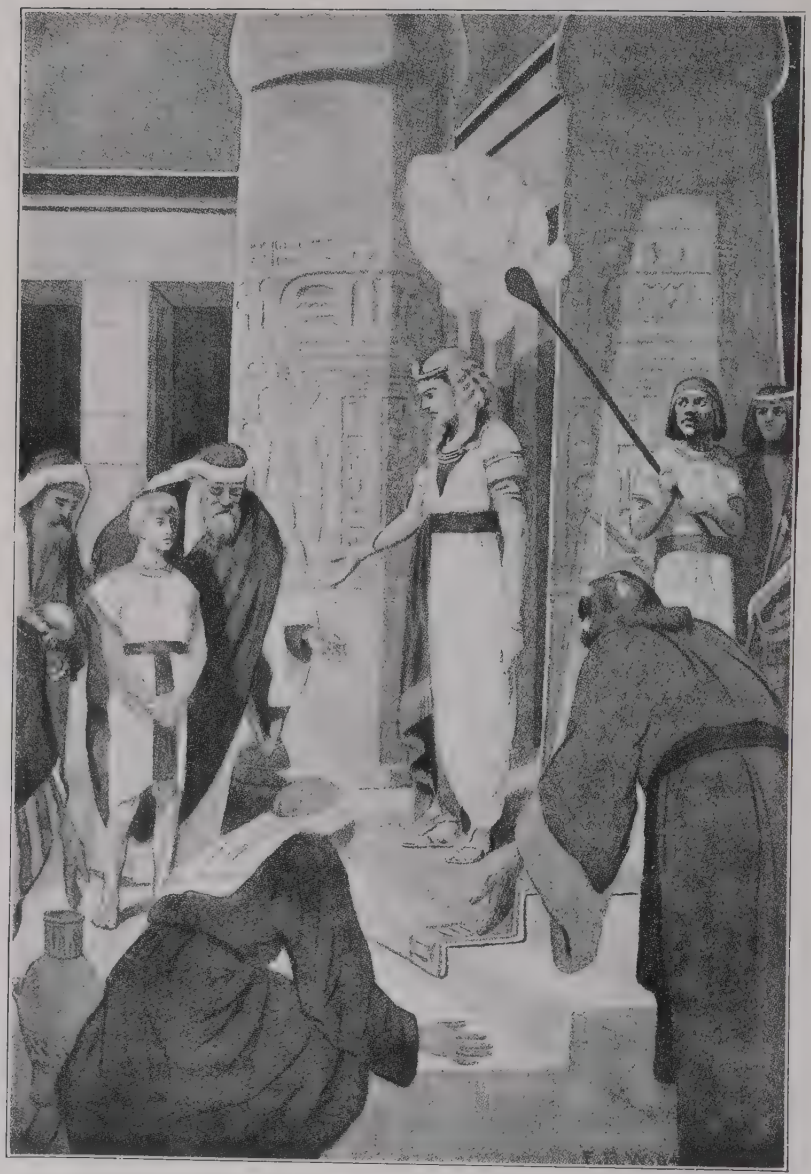
JOSEPH MEETS HIS BROTHERS—When Joseph was approached by his brothers he knew them at once, but he being only a child when they sold him, had changed more with the passing years than they, and so he was not recognized by them. He pretended to believe they were spies, and before he would sell them corn he compelled them to leave Simeon as a guarantee that they were telling the truth, and made them promise that they would return and bring their brother Benjamin. Gen. 42: 7-24. They were permitted to buy under this condition.

JACOB REFUSES THEIR REQUEST

JACOB REFUSES THEIR REQUEST—They started with the food. But they had occasion to open their sacks before they reached home, and to their surprise they found that their money had been placed in the sacks. Arriving at Mamre they told their experience to Jacob. He was heartbroken at the story of Simeon's retention, and at first stoutly refused to let the sons return to Egypt with Benjamin. Gen. 42: 25-38.

BENJAMIN GOES TO EGYPT—Necessity, however, drove Jacob to send the sons again to buy food, and they took the youngest son. Joseph wept when he saw Benjamin but he was not ready to make himself known

JOSEPH MEETS HIS BROTHERS



BENJAMIN GOES TO EGYPT *Whiteside*

to them at this time. Gen. 43: 1-25.

AT THE FEAST

At the Feast—He made a feast for them, however, and showed great honor to Benjamin. You will remember that Joseph and Benjamin were full brothers and their mother was Rachel. While his brothers were enjoying the repast he arranged to have their money again placed in the sacks; and in Benjamin's sack, Joseph's own silver cup was placed. Gen. 43: 26-34 and 44: 1-2.

CUP FOUND IN BENJAMIN'S SACK

Cup Found in Benjamin's Sack—After the feast the brothers started upon their return to Canaan, but by a prearrangement by Joseph, the Egyptians were to overtake, and

search them for the golden cup, under the pretense that it had been stolen. The brothers freely gave their consent, since they were confident of their innocence, but the search revealed the fact that the cup was in Benjamin's sack and they were all summoned to return and appear before Joseph. Gen. 44: 4-13.

Joseph Hears Their Plea—After much importuning the brothers prostrated themselves before Joseph and pleaded with him not to lay this to their blame (a fulfillment of Joseph's boyhood dream). Judah led the defense with a most dramatic argument, setting forth a touching history of the family, and closed by assuring Joseph that if Benjamin did not return that his father would die of a broken heart. Gen. 44: 14-34.

JOSEPH HEARS THEIR PLEA

I Am Joseph—Joseph could not "refrain himself" any longer. In the midst of his tears he cried, "I am Joseph." He assured the brothers that he held nothing against them, and that it was God's doings that he had been sent into Egypt, and that now he was in a position to save the whole family from the famine. Joseph sent

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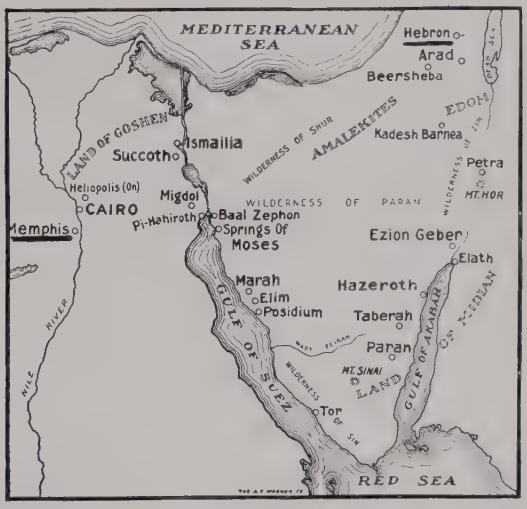
I AM JOSEPH

plenty of the finest food, and wagons into Canaan to bring his old father and all his family to Egypt. Gen. 45.



MAP

MAP—It must have been a trying experience for the sons of Jacob. They must now return to Hebron in Canaan and confess their crime to their father. Then they must all return to Egypt and be dependent upon one whom they had so heartlessly mistreated, to save their lives.

JACOB AGREES TO GO TO EGYPT

JACOB AGREES TO GO TO EGYPT—When Jacob was told that Joseph still lived he could not believe it.

But when he saw the wagons which had been sent to convey him thither, he said it is enough, "I will go and see Joseph before I die." Gen. 45: 25-28. B. C. 1706.

Questions

To whom was Joseph sold in Egypt? What was his position? Was the Lord with Joseph? Did Potiphar like Joseph? What position was given Joseph? Who wrongfully accused Joseph? What was done to Joseph? What position was given him in prison? Name two other prisoners? What did Joseph do for them? What did Joseph request of the butler? Did he remember Joseph? How long afterward did he speak to the king of Joseph? What was the occasion? Did Joseph interpret the king's dream? What did the dream mean? What did Joseph recommend? Who was appointed overseer? How old is Joseph now? Did he succeed in his work? How many years did he gather food? Who did Joseph marry? Where did she live? What was her father's profession? Did the famine come as predicted? Was Jacob still living? Where? Did the famine extend into Palestine? What did Jacob do when he heard there was food in Egypt? Who did he send to Egypt? Which son remained at home? Did they know Joseph was ruler? Did they meet Joseph? Did they recognize him? Did Joseph recognize them? Who did Joseph pretend they were? Did he mention Benjamin? What did they find upon opening their sacks? What did Jacob think about it? Was he willing to let Benjamin go? Why did he let Benjamin go? What did Joseph do when he saw Benjamin? What honor did he do the brothers? What relation was Joseph to Benjamin? Who was their mother? Tell about Joseph's silver cup? What was done when they returned to Joseph? How did Joseph reveal himself? Did he forgive his brothers? On what grounds? What did Joseph then do? Did Jacob go to Egypt? Was he happy to go? Why? Date B. C.?

ISRAEL IN EGYPT

INTRODUCTION TO CHAPTER VIII

In the preceding chapter we saw Joseph sold by his brethren; he was carried to Egypt and became the property of a military man of high rank under Pharaoh. A false story was concocted and the boy was cast into prison. But finally Pharaoh had a troublesome dream, which Joseph interpreted as being a warning of an oncoming famine. And when he recommended the course the king should pursue to store food and thus save Egypt from starvation, he was immediately raised to high position and given charge of all the preparation. It was during this famine that Israel sent his sons into Egypt to buy food and after some extremely interesting (and to the sons, embarrassing) incidents, Joseph sent for his father, and all the house of Jacob went to the land of Pharaoh on the Nile.

Pfannschmidt

HIDING THE BABY MOSES

Schopin

JACOB ARRIVES IN EGYPT

Chapter VIII
ISRAEL IN EGYPT
Gen. 46—Ex. 1

Jacob Arrives in Egypt—So Jacob in his extreme old age made the long trip into Egypt without injury, for God had advised him to go. 1706 B. C.

JOSEPH AND JACOB MEET

Joseph and Jacob Meet—Joseph drove to Goshen in his chariot, where he met his father's party, and there was great rejoicing. "He fell on Joseph's neck and wept a good while." "And Israel said, now let me die since I have seen thy face, because thou art alive." Gen. 46: 28-34.

A JEWISH CHARACTER

A Jewish Character—The whole number that came with Jacob was

ANOTHER TYPE

sixty-six. What they looked like we cannot say, but this and the following are pictures of Palestine Jews of to-day.

ANOTHER TYPE—A Nazarite, who like Samson, has never permitted his hair to be trimmed.

GROUP OF JEWISH WOMEN—Typical Jewish women of Jerusalem; except for the style of their dress they certainly resemble those who accompanied Jacob into Egypt. There are more women in this picture than the entire number of persons, all told, who went into Egypt; yet the increase was so great that when they left the country there were more than sixty-six thousand of them. Israel will remain in Egypt four hundred years and will undergo many and varied experiences.

GROUP OF JEWISH WOMEN

JEWISH LAD—A Palestine Jewish lad. He is about the age of Benjamin when he first met his brother Joseph in the land of Pharaoh.

JEWISH LAD

A DAUGHTER OF ISRAEL—A daughter of Israel dwelling in the Holy Land. Though she is a Zionist and a Russian Jewess, yet she can be taken for none other than a daughter of Israel.

JACOB PRESENTED TO THE KING—Jacob was presented to Pharaoh by Joseph and was received by the king in a most cordial manner. The patriarch sustained a dignified presence before the king, "and Jacob blessed the monarch and went out from before him."

A DAUGHTER OF ISRAEL

EGYPTIAN SHEPHERDS

EGYPTIAN SHEPHERDS—When Pharaoh learned that the sons were shepherds, he sent them into Goshen with their flocks. He told them that the land of Egypt was before them, and that in the best of the land Joseph should make his father and brethren to dwell. Gen. 47: 1-6.

EGYPTIAN WATER BUFFALO—Pharaoh also recommended that if Joseph knew of a man among them who was capable and unemployed that he should make him ruler over the cattle which belonged to the government. Gen. 47: 6.

EGYPTIAN WATER BUFFALO

BLESSING EPHRAIM AND MANASSEH—Jacob was very old now and before he died he pronounced a bless-

JACOB PRESENTED TO THE KING

Poynter

Rembrandt

BLESSING EPHRAIM AND MANASSEH

AN EGYPTIAN FUNERAL

ing upon each of his sons, and predicted their future (Gen. 49). He also blessed Manasseh and Ephraim, the two sons of Joseph, and gave to each of the boys an equal portion with his own sons, so that the house of Joseph received two portions of his inheritance and blessing. Gen. 48: 20-22.

An Egyptian Funeral—"And Jacob yielded up the ghost and was gathered unto his people." He was one hundred and forty-seven years old, and had lived on Egyptian soil seventeen years. After forty days of mourning the family was escorted to his burial in Canaan. B. C. 1689.

FUNERAL IN HEBRON

Funeral in Hebron — Ancient

ENTRANCE TO MACHPELAH

Hebron had never seen a funeral like this. There was pomp and military splendor, and it was entirely unlike the simple funeral of folks that they had known before, for the body of Jacob had been brought under Egyptian military escort, which will be better understood when we consider Joseph's position—that he was second only to Pharaoh himself.

ENTRANCE TO MACHPELAH—Jacob was buried in the old cave in the field of Machpelah where Abraham and Isaac had been laid to rest before him, and the cave as a burial place was never used again as far as the records speak. For centuries this cave has been in Moslem hands and neither Jew

THE HEART OF GOSHEN

nor Christian can enter it, under any consideration.

THE HEART OF GOSHEN—All members of the house of Israel returned to Egypt. There were no Hebrews left in Canaan. For more than four hundred years they remain in Pharaoh's land and they had varied and numerous experiences as we shall see in the succeeding chapters.

RUINS OF OLD CAPTAL OF GOSHEN

RUINS OF OLD CAPITAL OF GOSHEN—Joseph dwells here as he finishes his great task of caring for the famine stricken inhabitants. He assures his brothers that they need not fear him but as long as he shall live he will feed and protect them. Gen. 50: 15-22.

VALLEY OF THE TOMBS—EGYPT

VALLEY OF THE TOMBS—EGYPT—Before Joseph's

EMBALMING JOSEPH

death he made the brothers swear that they would carry his bones into the Holy Land and bury him in the possession of Jacob at Shechem.

EMBALMING JOSEPH—"So Joseph died, being a hundred and ten years old; and they embalmed him and he was put into a coffin in Egypt." (B. C. 1635.) Joseph lived fifty-four years after his father's death, and at all times treated the brothers very kindly.

MAP—His mummy was devoutly conveyed from place to place, for nearly five hundred years. It was carried through all the wilderness journey and finally when the Israelites gained possession of "the land that flowed with milk and honey," he was buried at Shechem according to

MAP

his request. Josh. 24: 32.

TOMB OF JOSEPH—SHECHEM—The tomb of Joseph at Shechem. The tomb is a Mohammedan shrine, but is revered by both Christian and Jew.

TOMB OF JOSEPH—SHECHEM

GRANDEUR OF EGYPT—A few sentences sum up many years of history following the death of Joseph: "And the children of Israel were fruitful and increased abundantly and multiplied and were exceedingly mighty; and the land was filled with them. Now there rose up a new king over Egypt, which knew not Joseph." Ex. 1:7-8.

GRANDEUR OF EGYPT

MUMMY OF RAMESES II—Not only did a new king arise, but a new dynasty it is be-

MUMMY OF RAMESES II

lieved took the reins of government in Egypt, and one of the early rulers in this new family was Rameses II. He was a vain and cruel monarch. He built cities and temples and images and dedicated them to himself, and was the most heartless in the shedding of human blood of any Egyptian ruler.

THE RAMESEUM—Besides building a city in Goshen which he named Rameses, this king built great temples which are called Rameseums, the ruins of which are to be found all over that land to this day.

THE RAMESEUM

STATUE OF RAMESES II—Throughout Egypt he reared statues of himself

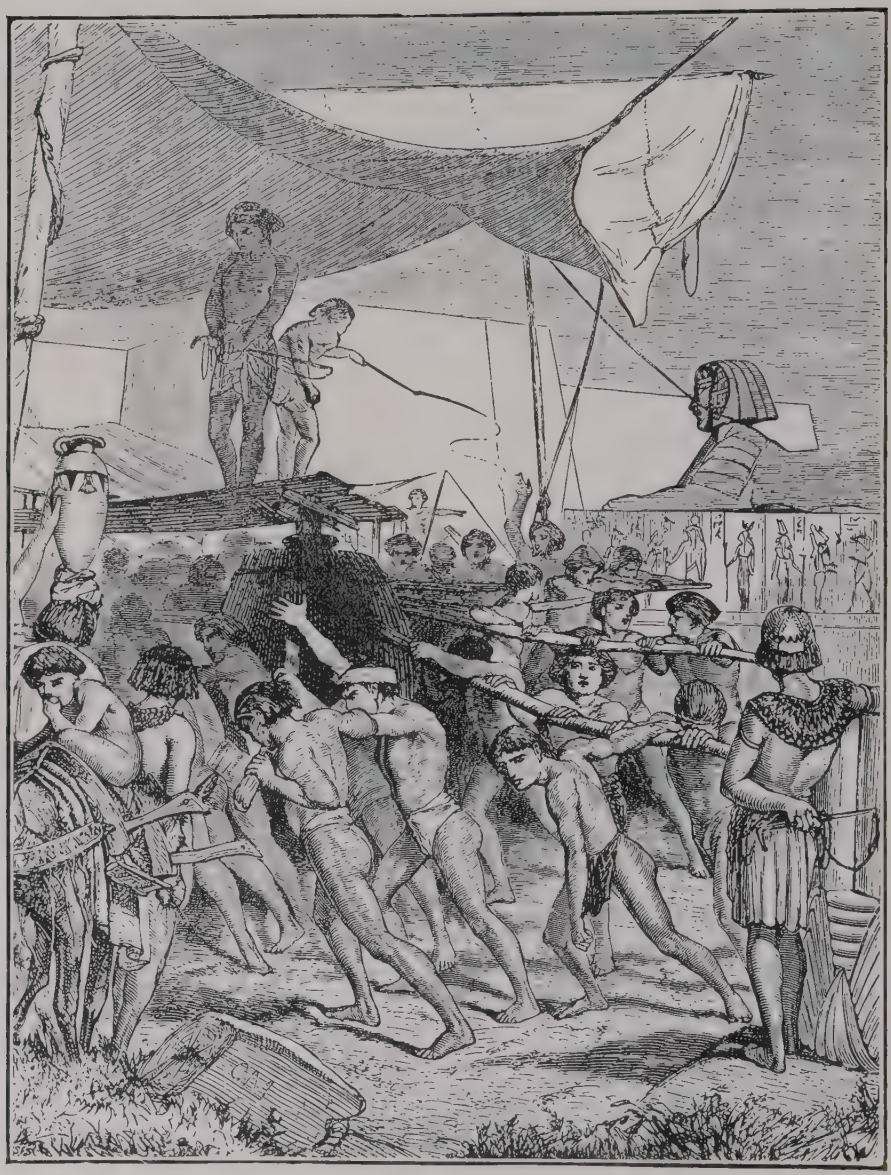
until the architecture and sculpture of the country may be said to have entered upon a new era, and entirely overshadowed that of the day of the Hyksos and earlier builders. If Joseph had awakened from the dead he would scarcely have known this country which he had saved.

STATUE OF RAMESES II

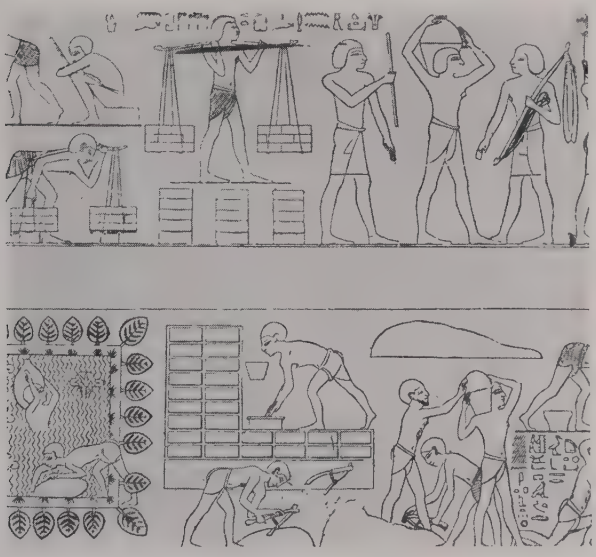
Egyptian Court Scene—The jealous king notes the increasing Hebrew population, and fears that if war should come they could join the enemy and overthrow his kingdom.

EGYPTIAN COURT SCENE

Slaves of Egypt—So the Jews were reduced to slavery and put to making brick and building cities. Their burdens be-



SLAVES OF EGYPT

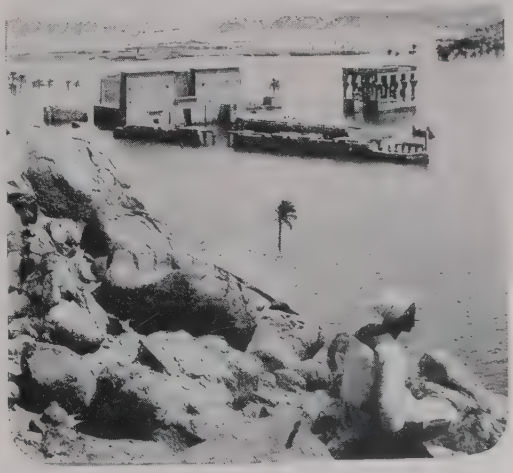


HISTORY IN STONE

came more and more grinding, until the slaves had to strain every nerve to accomplish the daily tasks which were imposed upon them. B. C. 1573.

HISTORY IN STONE—Much of the history of Egypt is carved upon buildings, and here is a chapter which tells of the Jewish brick makers and builders.

THE NILE—In spite of this cruelty the population continued to increase, and Rameses' bloodthirstiness having no bounds, arranged with the nurses to put all Jewish male infants to death



THE NILE

immediately after birth, by drowning them.

HIDING MOSES

HIDING MOSES—It is believed that this decree had been in effect two or three years when Moses was born (of the tribe of Levi). His mother succeeded in hiding him for three months, but fearing detection she put the baby in an improvised boat and set it afloat among the flags near the palace of the king. B. C. 1571.

MOSES' MOTHER, HIS NURSE

MOSES AND PHARAOH'S DAUGHTER—When Pharaoh's daughter came to this spot to bathe she was attracted by the cries of the baby, the little boat was discovered and in it the Hebrew child. The royal daughter must have

Hunter

MOSES AND PHARAOH'S DAUGHTER

LOCATION PHARAOH'S PALACE

had some good in her for she saved the baby's life.

MOSES' MOTHER, HIS NURSE—Through an interesting piece of strategy upon the part of the mother and sister of Moses, the king's daughter selected the mother herself to be Moses' nurse, and she no doubt remained with him for several years. Moses' attitude in after life certainly betrays the faithful teaching of his mother during the time she was his nurse. (Ex. 2: 1-11).

LOCATION PHARAOH'S PALACE—It is believed that Pharaoh's palace was located on an island in the Nile here, just opposite what is now called Old Cairo.

WHERE MOSES WAS FOUND—And that shore is pointed out as the

WHERE MOSES WAS FOUND

identical place where Pharaoh's daughter came to bathe when she discovered Moses in the little boat where his mother had hidden him among the flags.

Questions

Where did Joseph meet his father? Describe the meeting? How many were with Jacob? Did Jacob meet Pharaoh? What did he do for the king? Did Pharaoh welcome the company? Where did he advise Joseph to locate them? What position did he offer them? How old was Jacob? How long did he live in Egypt? What did he do before his death? Name the two sons of Joseph? What blessing did Jacob give them? How long did they mourn for Jacob? Where was he buried? Who escorted them to Hebron? In what cave was he buried? Who else had been buried there? Did they all return to Egypt? What was Joseph's attitude now? How old was Joseph at his death? How long did he live after his father's death? What treatment was given his corpse? Had any other Hebrew been embalmed? Where did they promise to bury Joseph? Did they do it? How long after Joseph's death was his burial? Did Israel remain in Egypt? Did they prosper? What was the attitude of future kings? What kind of king was Rameses II? What conspicuous work did he do? Are his statues still standing? To what did he reduce Israel? What kind of work did they do? What was done to Jewish babies? Name one that was not drowned? Of what tribe was Moses? Who hid him for three months? Then what did she do? Who found the baby Moses? On what river was this? Who was selected as Moses' nurse? Was it known she was his mother? Who arranged this stratagem? What was the sister's name? Date B. C.?